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"LIBERTY, H[illegible]LINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, DECEMBER 1, 1838. NO. 903--VOL. XVII.—NO. 48.

RELIGIOUS MISCELLANY.

(From the New York Observer.)

DR HUMPHREY'S THOUGHTS ON EDUCATION.

Family Government—how should it be administered?

This is one of the most important inquiries in the whole range of domestic education. Children must early be brought under absolute parental authority, and must submit to all the rules and regulations of the family during the whole period of their minority, and even longer, if they choose to remain at home. The master of a family who, from any cause, fails to rule his own house, fails in one of the essential duties which he owes to God, and to the children whom God hath given him. Want of patience, want of wisdom, want of what is called a *faculty*, does not excuse him. 'If any man lack wisdom, let him ask it of God, who giveth unto all men liberally, and upbraideth not.'

But *how* is the great duty to be discharged? What are the means to be used—what the measures to be adopted and steadily pursued, for the attainment of the end? This is a branch of the subject, which I have merely glanced at. I have insisted, some will think too strenuously, perhaps, that the thing must be done—that children must be governed; but I have not yet told how. Perhaps I shall fail to answer the question wisely, in the remarks which I am about to offer. They are my own thoughts, however, and they are not put forth hastily, however far short I may fall of doing justice to the subject.

My first remark is, *that in the government of children, regard should always be had to their age, constitutional temperament, and such other diversities, as often exist in the same family.* At first, you cannot reason with the restive little creature in your arms at all. It is too young to understand any of your appeals to its conscience, or its heart; but not too young to show a bad temper; and therefore not too young to be a subject of incipient discipline. Of course, it must be adapted to the infantile state and capacities of the child, or it will do no good, and may be positively injurious. There seems to be a kind of exquisite instinct imparted both to the mother and the child, for this very purpose. By this instinct, she conveys her meaning in tones, and looks, and smiles, and frowns, to her darling boy, long before it is capable of understanding a single word that she utters. 'As in water face answereth to face,' so the heart of a mother to her babe; and in this way she begins to mould its temper and habits to her wishes. It is needless to say, that as soon as reason dawns, you should appeal to it in the government of your children, and avail yourself more and more of its aid, up to the full maturity of its developement. Milk for babes, and strong meat for those who are old enough to digest it.

It will be strange, if, in studying the physical temperament and mental constitution of your children, you do not find some striking diversities, which it will require all your wisdom to guide into safe channels, and keep under proper control. One child needs a great deal more curbing than another. One must be managed in this way, and another in that. *George* yields at once; but *Stephen* holds out to the last. *Julia* is all docility and affection, while *Anne* is as wild as a young roe, and loves dearly to have her own way. *David* is constitutionally sedate, and early learns to govern his temper, and to submit cheerfully to parental authority; but *William* is all mercury—his feelings are like a box of percussion caps, and though he may be neither sullen nor obstinate, it is extremely difficult to keep him under proper subjection. Hence the necessity of discrimination, promptitude and steadiness, on the part of the parent. Many fail here. They will not take the trouble to study the characters of their children, and note down such differences as exist in almost every family; but manage them all very much alike, and then marvel exceedingly, that what works like a charm upon one, has no effect at all upon another.

My next remark is, *that affectionate persuasion, addressed to the understanding, the conscience and the heart, is the grand instrument to be employed in family government.* A child of four years old is capable of being reasoned with to much more effect, than is generally imagined. To be sure, it is the intellect of a child, and not of an adult, that you have to enlighten, and as a matter of course, you must come down to its level, both in thought and language. Were you to address it as you would a son of fifteen, your labor would all be lost; but there is a way to approach it—there is language which it can understand—there are reasons which it can begin to see and feel.

The minds of our children were made to be instructed in regard to their duty, and to be influenced by proper motives when clearly and properly presented. Our being clothed with patriarchal authority, does not authorize us to overlook this all-important susceptibility, and govern by mere will and force. So far from it, that I hold it to be duty of every parent to explain the reasons of his requirements, as far and as fast as his children become capable of comprehending them. This should be his invariable rule from the early dawn of reason, up to its brightest youthful maturity. I know that where there is a large family, it requires a great deal of time and patience, much more than we know how to afford, to give a reason for every thing; but though it may be very inconvenient, at first, there will be a clear saving of time in the end. With few exceptions, children soon learn cheerfully to acquiesce in the better judgment of their parents, when the grounds of that judgment are briefly or more fully stated, as occasion may require. A child that has been sick, calls for a peculiar kind of food, and think it very hard to be denied. Let him be told the reason why it cannot be given him. He has set his heart upon going out in a damp day, to see his little play mates. His mother is sure it would not be safe, and let her convince him if she can. He is unwilling to go to school, or to church. Reason the matter with him, and in this way try to overcome his reluctance, before you resort to more cogent arguments. Your son wants to go to play with certain other boys in the evening, and feels as if he could not be denied. You cannot give your consent, because you are perfectly satisfied, that it would not be safe, either for his health, or his morals, and you might settle the question with a simple and decided negative. But this would not be wise. He wants to know the reason, and how can you spend a few moments to better advantage, than trying to satisfy him!

'Father,' said a young man once, to a patriarch of the mountains, who is still living, (after being told that he must not go with half a dozen idle fellows, who had come to invite him,) 'Father,' why is it that you deny me those privileges which other parents grant so readily to their sons of my own age?' 'David,' said the father, after lifting up his head and leaning upon the top of his hoe handle, 'I have lived much longer in the world than you have, and I see dangers, which you little suspect. These young men are in a bad way. Such habits of idleness, and this going about to frolics and horse races will ruin them. You will see, if you live, that some of them will get into the State's Prison by and by, and it is well if they do not come to the gallows. These are my reasons for wishing you to have nothing to do with them.' David was satisfied. Years rolled away. Those young men soon spent their patrimony and fell into dissipated habits. From step to step, they went on, till the prediction of the patriarch was literally fulfilled. Two or three of them were sent to the State's Prison, and one, at least, was hanged.

While I strenuously insist on the duty of giving *reasons* in the administration of family government, I am aware there may be cases, in which from prudential motives they should be withheld, at least for a time. Your little son may wish to associate with the vicious children of his own age, in the next house; and while you cannot allow it, it may not be expedient to tell him why. So it is more than possible, that when the hearts of our children are greatly set upon any indulgence, they will not be convinced by any arguments which we can use, to dissuade them. In such cases, if our reasons are good, the fault is in them; and at any rate, we are to be the judges in the last resort and not they. If I cannot convince my child, that the gratification of his desires would be injurious, or wrong, when I am sure it would, I must interpose my authority to restrain him. This I take to be the true ground, and the true distinction. But if parents were universally to make it a fixed principle, to 'show cause,' where it can be done, in the exercise of the authority with which God has clothed them, it would be communicating a vast amount of instruction to their children, on a thousand practical questions of the greatest moment, and would go very far towards securing the most prompt and cheerful obedience.

Before dismissing this topic, let me add, that there is great advantage in administering family government, by the expression of our *wishes*, rather than by *positive commands*. The most obedient and affectionate children are those that have been accustomed from their cradle, to regard every wish of their mother, as a law of love, and rather to anticipate her desires, than to wait for any less gentle demonstration of her authority. Those who commonly talk low, and say, 'I hope you will not do this,' 'or I shall be very happy in seeing you do that,' are the most likely to rule their households well, provided they contrive to make it distinctly understood, that every wish they express has all the force of law, and must be so regarded.

Equally important is it, that their parents should enlist the *consciences* of their children, to secure a ready and cheerful obedience. Indeed, till you reach the conscience, you have done but little to bind your child to his duty. He must be made not only to see *reasons*, but to feel the force of moral obligation. 'You must do this because it is *right*, and you must not do that, because it is *wrong*.' Such appeals, when solemnly and affectionately presented, are calculated to make a deep impression on the young mind. Conscience responds to them, and when properly enlightened, soon establishes her empire in the bosom of the child, so that he cannot be obedient without a feeling of self-condemnation, which will act as a more powerful restraint than the most positive requirements and prohibitions. *Command* your child, and if he sees you are in earnest, he will probably obey you. Show him the reason of the command, and he will yield more cheerfully. Appeal to his conscience, get that enlisted on your side, and you have a hold upon him which you never had before. You have gained an auxiliary, that will sometimes help you even when you are asleep yourself, and will often be more efficient when you are absent, than when you are present.

Having once gained the conscience of your child, his heart will yield almost as a matter of course; and this is incomparably the sweetest control, that a parent can ever establish in his family. Let him reign in the hearts of his children, that is, let their obedience be prompted by filial affection, and what can he wish for more! This is the law of love, which is paramount to every other law, and without which, family government must be essentially defective. With it, the fireside is the dearest spot on earth. There is no constraint like that of love. It is the great law by which the holy family of heaven is sweetly governed.

GOETHE.—A recent letter from Weimar says, that in the house formerly inhabited by Goethe, and which belonged to him, still exist, precisely in the same state left by him at his death, his bedchamber, his study, his library, and his rich collections of objects of natural history, antiquities, coins, and medals, works of art, &c.; which are visited by all strangers of distinction, and which were lately inspected in all their details by the Emperor and Empress of Russia. The Government of Weimar is said to be negociating with Goethe's heirs for the purchase of all these objects, and the house which contains them, for the purpose of forming a national museum, which is to bear the name of the illustrious deceased. The collections are estimated at the value of 80,000 thalers, or rather more than 11,500*l.*

For the Register and Observer.

MOST OF THE FIRST CHAPTER OF RICHTER'S CELEBRATED WORK ON EDUCATION. RICHTER, THE GERMAN JEREMY TAYLOR.

When Antipater required of the Spartans fifty children as hostages, they offered him a hundred men of note; unlike the common educators, who exactly reverse the offering. The Spartans thought rightly and greatly. In the world of children stands the whole future world before us, into which, we, like Moses into the desired land, only look, not come. It repeats to us the renewed period, behind which we appear; for the child of the finest capital is an Otaheitan born, and the last child of the earth came into the world with the paradise of the first elders. According to Bruyn, the children of the Samoides are physically fair, and only the elders ugly. Suppose a finished and omnipotent art of education, and a unity of the teacher with himself, and with teachers, since each world of children begins the world's history anew, the next age, and through this, the distant future, in which we can now see and grasp so little, stands in our power much fairer. For though formerly we could operate on the world—with deeds and books, they find ever one already settled and hardened, and already of our equals. But now with education, we sow on a new, soft soil either poison or honey, and as the gods to the first men, so descend we (physically and spiritually giants to children) to the little ones, and form them great or small. It is moving and elevating that now before the educator, the great spirits and teachers of the coming world as nurslings creep for their milk-cups, that he, future suns, as wandering stars, guides in his leading-strings, but it is still more affecting, when he neither knows, whether he has before him, and entangles or unfolds, a future demon of humanity, or an angel of light and defence, nor can see before, on what fearful spot of futurity, the magician, who as a little child sports before him, is to stand up as a giant.

The coming future is important; the earth-ball is filled with gun-powder, and the earth trembles under all political fabrics, desks, and temples. Know you, whether the little boy who at your side tears a flower, shall not hereafter out of his Corsica island alight as a war-god in a stormy part of the world, to play with the storms, or destroy, to purify and to sow? Is it then indifferent, which you are rearing, your Fenelon, your Cornelia, or your Dubois? For although you cannot break and direct the power of genius—the deeper the sea, the steeper the banks,—you can in the most consecrated, important ten years, at this first birth-door of all feeling, surround and bind; the prostrate lion-power, with all tender Usages of the good heart, with all bands of love whether an angel or a demon form the same firm genius, is far less one and the same thing, than whether he is taught by a learned doctor, or Charles the Simple.

Although a system of education at first, must regard the more intellectual beings, since these, however seldom they arise, yet alone rule the world's history, as leaders either of souls or persons or both, this becomes nevertheless a practical instruction for the conduct of him, who wins the great destiny, to move in sympathy with the majority of common minds which form the future, or which a great spirit can operate, if he would not find the *extensio* of as much weight as the intellectual *intensio*. And because you give to the future, as alms to a beggar through your children,—and in part must themselves as defenceless send into hidden time, whose noxious gales you do not know,—on the part of the coming world nothing is more important, than whether you prepare your pupil for the cornucopia of a harvest, or the powder-horn of a mine, that will involve itself, and all else, and on the part of the child, than whether you will, or will not impart to him a talisman or jewel, which will carry him through safe and unharmed.

A child is holier than the present which consists of things and adults. Through the child you set, although with pains, through the short lever of humanity, the long in motion, whose wide circuit in the height and depth of such a time, you cannot easily define. But something else you know with certainty, this namely, the moral unfolding, which is education, as the intellectual, instruction, knows and shuns no time and future. In this, you give the child heaven, with a pole-star, which ever guides it, by which it will reach at last new lands.

ABOLITION OF IMPRISONMENT FOR DEBT IN ENGLAND.

The new act for the abolition of imprisonment for debt on mesne process came into operation on Monday, the 1st October. The London Spectator gives the following brief analysis of the act;

1. It abolishes arrest on mesne process, unless the plaintiff, in debts 'of £20 or upwards,' can satisfy a judge of one of the superior courts that there is 'probably cause for believing' that the defendant is about to quit England; in which case he will be held to bail at the discretion of the judge. Arrest in execution after judgement still remains in full force; in order, therefore, to prevent the intention of the act being defeated through ignorance, no cognovit or warrant of attorney to confess judgment 'shall be of any force unless there shall be present some attorney of the superior courts on behalf of such person, expressly named by him and attending at his request, to inform him of the nature and effect of such warrant or cognovit before the same is executed,' and to witness the execution.'

2. Judgment creditors may get possession of the whole profits of a debtor's real estate instead of a moiety as heretofore, and copyhold lands are now made liberal. The sheriff may also take 'money or bank notes, cheques, bills of exchange, promissory notes, bonds, specialties, or other securities for money.' A judge may attach 'stock, funds, or annuities, or any stock or shares of or in any public company in England,' for the payment of the judgment creditor.

3. Upwards of ninety sections relate to the practice of the Insolvent Debtor's court. The only points, calling for notice on this head are, that a detaining creditor may bring an insolvent debtor before the court after twenty-one days; that the court may discharge from prison debtors who have filed their petition, on their giving security to attend the hearing; and that the court may order an allowance to the prisoner (out of his estate) for his support, and the expenses of his schedule.

4. If a creditor to the amount of 100*l.* or upwards, or two creditors to the amount of 150*l.* or upwards, 'or three or more creditors' to the amount of 200*l.* or upwards, shall file an affidavit of the Debts in the Court of bankruptcy, and serve the debtor with a copy of the affidavit and a notice to pay, non-payment within twenty one days, or security, to be approved of by the court, to pay such sum and costs as may be recovered in an action, shall be an act of bankruptcy.

This last clause is said to have been foisted into the bill. It is, however, a great improvement. In other respects, the act gives the creditor eventually full power over all that the debtor possesses, but deprives him of the power of arrest before he has proved his claim, either by trial or the debtor's admission. After either of these processes, imprisonment will take place as heretofore, whether the creditor be an honest unfortunate or a swindler. The benefit of the alteration, therefore, is greatly on the side of the creditor. He gains power over all the debtor's property, wherever he can find it: he loses the privilege of vindictive arrest on his mere *ipse dixit*. The act is doubtless a step in advance; but the true principle of the law of debtor, and creditor is to seize the whole property of the debtor, but not to touch his person unless as a punishment for fraud, dishonesty, or gross negligence.

Truth in Action.—What are noble deeds, but noble truths realized [illegible]—*Coleridge.*

JUSTICE IN ENGLAND.

That our whole system of jurisprudence, civil and criminal, is replete with injustice to the poor, is an assertion abundantly and lamentably justified by facts. The doors of our courts of law are virtually closed against the poor suitor, by the heavy costs required from him as the price of entrance, while those who are appointed to minister at her altars stand waiting for the magic 'fees,' enormous in amount, which until they grasp they are insensible to his claims, however just, and to his injuries, however cruel. Nor are our Criminal Courts free from the charge of oppressing the poor. Do 'the poor and the rich meet together' on one common level in the place where all distinctions, except those which guilt and innocence create, should be odious in the estimation of those who are sworn to judge righteously, as they are abominable in the eye of Him in whose name they are sworn to administer justice with impartiality, and to temper judgment with mercy? We recently saw the report of a case of a poor woman, named Kyme, who was convicted at the Lincoln petty sessions of a trifling assault upon a neighbor, in a squabble about one of her children. The magistrate inflicted a fine of 1*s.*,—sufficiently indicative of their opinion as to the venial character of the offence. Any one unversed in the mysteries of 'petty sessions' would conclude that the offender appeased stern justice by the payment of the shilling fine, and, having made due obeisance to the bench, was discharged. Alas! for their simplicity! At 'petty sessions' there is 'a power behind the throne greater than the throne itself!' The magistrate's clerk interposes his claim—justice is satisfied with a shilling from the poor delinquent summoned to her bar; but the harpy of law claims ten shillings and sixpence in the shape of costs: failing to pay which, the poor wretched woman was dragged from her family—four children left at her miserable home, deprived of a mother's care, and the fifth, an infant sucking at her breast, was conveyed with her to the prison!—A late paper contained two more specimens of this petty sessions' practice. A mere child—under nine years of age, his father a poor laborer—was brought on the previous Saturday before the magistrates at Brentford, charged with stealing from an open field five potatoes, value one penny; the charge was proved, and the magistrates (the Rev. Dr. Walmsley and Mr. Armstrong) inflicted a fine of ten shillings on the defendant—'more'—as one of the convicting magistrates very sapiently and with no less humane consideration remarked—'more for the punishment of the boy's father for neglecting the education of his child, than as a punishment to the prisoner!' When the condition of the poor father, that of a laborer, is taken into account, and the little time and opportunity such a man could have to attend to the 'education' of his family—his anxieties being necessarily engrossed in laboring for bread—such a fine was indeed 'punishment'—not for his fault, but for his misfortune. But here the magistrate's clerk again appears, and claims ten shillings costs! In default of payment, the child was conveyed to prison, to be duly trained, by the associations he would there form, to fly at higher game than potatoes—the country is charged seven shillings as the constable's fee for conveying him thither, and is also burdened with the expense of his maintenance there. Another case occurred before the same bench on the same day. A female was fined one shilling for a trifling assault; the costs were duly calculated and claimed by the clerk—eight shillings and sixpence was the amount—the poor woman was in default of payment conveyed to prison—the county is charged six shillings for her journey to jail—is burdened with the expense of her maintenance there; and the poor victim of this outrage in the name of justice will there have abundant time to study the beauty of a system which is praised for its wisdom and humanity by those who evidently know little of the working of what they so highly commend. The system of paying public officers by fees, generally extorted from the poor, has been often denounced as replete with the elements of corruption and oppression. Cheap justice will not be to the advantage of magistrates' clerks; Mr. Clark, the clerk to the Brentford bench, is said to have observed, 'if justice was made too cheap, the country would be involved in litigation from John-o'-Groat's to the South Foreland.' The abominations we have here exposed are of constant occurrence in the more retired parts of the country. We invite the attention of the provincial press to the subject—the evil must be suppressed. By exposing the injuries it inflicts—the monstrous injustice which is perpetrated under the name of law, and under the forms of justice—the public attention will be drawn to it, and the legislature aroused to its duty.—*London Globe.*

Extremes.—The devil has driven the pendulum far beyond its proper point of rest; and when he has carried it to the utmost length that he can, and it begins, by its own weight to swing back, he will probably set in, and drive it with the utmost fury the other way.—*President Edwards.*

[From the Knickerbocker for November.]

MISANTHROPY.

Wherefore, oh, Alceste! is your countenance, which Nature intended for the expression of benevolent feelings, overshadowed by a cloud of discontent? Whence those impatient glances, those moody frowns upon a brow, which was created serene and smooth? What is it that has vexed you?

'All mankind. Men are monsters, whom one must either hate or despise. Their folly, their vice, their wild fancies, their senseless distinctions, their deceit, and their wickedness, are no longer supportable. You may examine them in any point of view, and find nothing in their nature worthy of regard. They may have been estimable when they came in their primal innocence, fresh from the hands of the Creator. But as they soon thereafter became, and yet remain, you will find them not to be tolerated. They boast of an understanding, whose dictates they never pursue, and admire virtue the more, the less they desire to practise it. So long as affairs proceed according to their wishes, they are conceited and proud, attributing every success to their own wisdom and prudence, but the moment that any misfortune befalls them, they sink despairing to the earth, and lament the consequences of their folly, as the unavoidable decrees of fate. They are continually avoiding self-examination, and seek happiness in all manner of ways, save only that in which it is to be found. They pay no respect to truth. The most abominable error, clothed in agreeable mask, pleases them more than truth, which is most beautiful when unadorned. They mutiny against the commands of the Most High, in whom they place no faith, until his thunders remind them of his power, or until, at the approach of death, they are driven, as if by fairies armed with whip of serpents, from a consciousness of their evil deeds to his judgment seat. They are perpetually making laws, and examining in search of that which is just; they make laws that are to restrain their vices, and those vices are their only rule of action. Many do not fear to become villains in the face of heaven and earth, and the remainder, who are not yet lost to all shame, have invented a false virtue, in order to conceal their degradation, and preferred it to that true virtue, of which they have neither knowledge nor comprehension. The wretches! Religion itself, which promises them an eternity of bliss, if they will only do that which they would be compelled by necessity to do, were there no heaven, even religion has not been able to induce them to become wise. What a confusion, what a turmoil of moral discord, exists throughout the human race! What a glorious creature would man be, if he were only that which he should be! The angel of the earth! But what is he now, when it were injustice to the beasts of the field to compare them with him! Now that he is changed from a wise, beneficent, tender being, to a cruel, proud, unjust monster; whom nature does not acknowledge as her offspring, and would gladly spurn into chaos, where alone his equal can possibly be found.'

'Enough, enough, Alceste; you might in this point of view, and in this strain, slander mankind from the rising of the sun to its setting. But what inference do you draw from all this?' 'What other, than that it is torture to an upright mind, to live among such abominations, and either, silent as a statue that is not shaded, look calmly upon their shameful actions, or be obliged, if one opens his lips, to point out at each turn, their stupid pride, their sophistical knowledge, and their revengeful malice. Can any one, possessed of understanding and honesty, remain indifferent? No! I am not willing that a fruitless anger shall devour me. I will go forth into a desert, into an impassable wilderness, where the free turf has never withered beneath the footsteps of this venomous creature. Lions and tigers may have their dens around me; serpents and dragons may hiss in my ears; but freed from the sight of man, I can imagine myself in a paradise.'

'And this then is your determination? In this manner you are about to better your condition.' By your own wisdom to correct the faults of that Providence which has placed you among men? Without doubt you will far excel the miracles of Orpheus, and by the magical power of your philosophy, qualify wild beasts to become your companions! Believe me, when you have no one to whom you can disclose your meditations, no one will love or applaud, Time will fly with leaden wings. To converse with trees like lovers in romances, is agreeable for but a very short period. But allow me at least to inquire of you what may have been the cause of this bitterness toward all mankind? Acknowledge candidly that you have been slandered by some villain, by some person to whom every one denies understanding and honesty, and who has notwithstanding found those who would place confidence in him. It is that has touched you so closely! It is indeed an evil action, but it is one that should not have been able to excite so violent a storm of passion in the breast of a wise man; for you will readily admit that it is very unjust to vent that anger upon all, which has only been deserved by one.

Yes, you reply; if I did not know that the remainder are quite as wicked as this one! What is there to object to the truth of the picture I have drawn? Perhaps very much. But now answer me this question: are there no virtuous men in this world? Yes, you reply, but there are so few of them that they cannot be compared with the number of the vicious. You judge very hastily. A single virtuous man outweighs a hell of the wicked. But wherefore do you make the number of the virtuous so small? Do you not know some yourself? And are those that you do not know, so much the fewer? How if their number should be much greater in the records of heaven? And should not a single virtuous man give a well regulated mind so much pleasure, that the sight of a thousand vicious ones would not lessen it? Let me speak frankly, Alceste; you love candor toward you. Has not a fit of passion, which may have a less noble origin than you appear to think, clouded your mental vision? You surely know the nature of the passions. They exaggerate, they give circumstances that form which best suits their purposes; they are the most ancient and most skilful sophists. Heated by a religious frenzy, the follower of Mahomet sees in the sanguinary conflict a heaven of black-eyed beauties; overcome by fear, the coward sees and hears naught but spectres around him; governed by passion, you see naught but mean folly and vice, naught but disorder reigning throughout the world. Has the world appeared to you at all times thus hateful? You blush. But yesterday, as you returned from the beautiful Delia, every thing appeared agreeable to you; every thing around you breathed of heaven; you dreamed of nothing but innocence and tenderness. The world is equally blameless, whether you view it in a better or worse light than it deserves. View it as it is, and accustom yourself to consider it with the eyes of a Christian, and it will again bloom before you with the beauty of an Eden. This is more than mere wordly wisdom can compass: that may render us patient, but it is piety alone that can make us contented. Do you imagine that the Creator would suffer this world to exist for another moment, if he did not find therein an excellence agreeable to his sight, a goodness that overbalances its evil? Do you believe that the Son of God descended in vain, to collect for himself an unreal congregation of the pious, and sacrificed his life, that thereby the ancient claim of Heaven to the earth might remain valid? Shame upon your unreflecting indignation, which slanders the divinity, when it only thought to censure mankind! And how does this bitterness toward your fellow creatures, agree with the benevolence which you should yourself manifest, since you condemn so severely the want of it in others? I do not ask you to be a friend to mankind, as long as you shall find them deserving of your hate. But as inhabitant of the earth, you are not permitted to do even an insect injustice. If then you cannot prove your charges upon each and every individual, and it should be found that man is possessed of virtues that far outweigh his vices, then you will be, according to the judgment of your own heart, an exceedingly unrighteous being, and no one will less willingly than yourself, after such conviction, continue to thunder forth censures, thus unmercifully, upon the failings of your brethren. Allow me for a moment to represent your conscience, and to direct your attention to yourself. Examine your past life, and tell me then whether you can deny your relationship to mankind? How much folly will this self-examination disclose in your own bosom! Perhaps you will find that mankind would really only deserve to be despised, in case each one, in the proportion to the capacity and qualifications which have been granted to him for his improvement, were to have as many faults as yourself. I see how ashamed this consideration makes you. I will not press you farther with my arguments. But I hope you will reflect deeply upon the precept of the Divine founder of Christianity, when, with a profound insight into human nature, he strenuously exhorted his disciples to humility. Humility, or self-knowledge, is the best antidote against a misanthropy such as yours, which, it is true, arises from an inclination toward virtue, but is swollen by pride into a passion that slanders mankind, and is a species of rebellion against Providence.

X. Y. Z.

TO YOUNG CLERGYMEN.

BY DR. SPRING.

'In the whole course of your ministrations, therefore, let your mind be directed toward that department of labor to which it must always be mainly applied. Aim early, aim constantly to furnish yourself to become a preacher. Every thing you do, or leave undone, should have an influence on your usefulness as a preacher. Instruction from the pulpit is to be your great business. It is a part of a minister's duty, which holds the first place, and which may never be yielded to any other. No other contributes so much to his usefulness. Other duties he has.—He must visit the sick and the dying. He must bind up the broken-hearted in the house of mourning. He must lift the consolatory and warning voice in the land of silence and amid the memorials of the dead. He must be watchful, too, how he neglects to cultivate those social affections whose

cheerful and benignant influence the piety of the gospel elevates and purifies, and which wind their way into the kindest sympathies of those he serves. But after all, he must remember that his great business is to prepare for the public service of the house of God. In no other ought he to be, and for no other does he need to be, so well furnished. Nothing may interfere with his duty of preparing for the Sabbath. Next to actual immorality and the want of personal religion, there is no such defect in a minister's character as deficiency in his public instructions. I look upon the minister who neglects the wants of the whole body of his people, from a false regard to the wants of a single family, or a single individual, as criminally unfaithful to his high and holy trust. Judge ye whether it is the more profitable to discourse instructively, appropriately, tenderly, with a single family, or to discourse instuctively, appropriately, tenderly, with the assembled tribes of God's Israel? I would not have you depreciate pastoral visitation. God forbid! But I would have you appreciate the paramount duties of the Sanctuary. A minister should never leave the place of study and prayer, except for the performance of duties which do not interfere with his preparations for the pulpit. I have known men who devoted five days in the week to pastoral visitation, and satisfied their consciences with a single day's preparation for the Sabbath. And I have heard their congregations exclaim, *My leanness! My leanness! Wo unto me!* And I have seen their once verdant and prolific field of labor becoming like the heath in the desert.

GOOD BREEDING.

The following anecdote is related by Mr Walker in his amusing and instructive publication, 'The Original,' as affording a fine instance of the value of good breeding or politeness, even in circumstances where it could not be expected to produce any personal advantage.

'An Englishman making the grand tour towards the middle of the last century, when travellers were more objects of attention than at present, on arriving at Turin sauntered out to see the place.—He happened to meet a regiment of infantry returning from parade, and taking a position to see it pass, a young captain, evidently desirous to make a display before the stranger, in crossing one of the numerous watercourses with which the city is intersected, missed his footing, and in trying to save himself lost his hat. The exhibition was truly unfortunate—the spectators laughed, and looked at the Englishman, expecting him to laugh too. On the contrary, he not only retained his composure, but promptly advanced to where the hat had rolled, and taking it up, presented it with an air of unaffected kindness to its confused owner. The officer received it with a blush of surprise and gratitude, and hurried to rejoin his company. There was a murmur of applause, and the stranger passed on.

Though the scene of a moment, and without a word spoken, it touched every heart—not with admiration for a mere display of politeness, but with a warmer feeling for a proof of that true charity 'which never faileth.' On the [illegible] captain, who was [illegible] glowing terms [illegible] colonel. The [illegible] to the general [illegible]hman returned to his hotel, an aid-de-camp waited to request his company to dinner at head quarters. In the evening he was carried to court—at that time, as Lord Chesterfield tells us, the most brilliant court in Europe, and was received with particular attention.—Of course during his stay at Turin he was invited every where; and on his departure he was loaded with letters of introduction to the different States of Italy. Thus a private gentleman of moderate means by a graceful impulse of Christian feeling, was enabled to travel through a foreign country, then of the highest interest for its society as well as for the charms it still possesses, with more real distinction and advantages than can be derived from the mere circumstances of birth and fortune, even the most splendid.

THE IRISH TITHE BILL.

The prospect of affairs in Ireland present not the happiest appearance at this moment. The Irish Tithe Bill, removing only a portion of that unjust impost, tends to continue the evil by endeavoring to shift the odium from the Parson to the Landlord, and seems to give universal dissatisfaction. Numerous and largely attended meetings have been held through the entire country, expressive of a *people's determination* of being satisfied with nothing less than the total abolition of that 'blood-stained impost.' Many of the Protestant landlords have given notice to their Catholic tenants that it is not their intention to increase their rent to defray the tithes: whilst some of the Harpies of the Law Church are still seizing on the widow's pig and the orphan's blanket for arrears. It is not easy to say where this fearful system may end: some are suggesting strong measures, and would hope to gain justice by abstaining from the consumption of all exciseable articles. O'Connell, with little confidence, to the power at least, even of the present ministry to do good for Ireland, has given notice for the formation of a new body, called the Precursor Association, through which he hopes by uniting all the friends of Ireland, Repealers, Anti-Repealers, Radicals and Ultras, to convince the government that it is impossible longer to be without a nation's rights; he says he will make this one trial more, and that, if unsuccessful, he will immediately demand Repeal of the Union. Meetings have been held throughout the country, and numerous members enrolled in the new Association. There appears but little doubt of success if the persevering and prudent system of O'Connell be adopted. Having already achieved so much for his country by the agency of moral power, he will by the same wise means obtain once more a bloodless victory.'

CHRISTIANITY IN SYRIA.

On Monday evening last, at half past 7 o'clock, a public meeting was held at the Music Hall, for the purpose of hearing the communication of Assaad Yacoob Kayat, respecting the present condition of Syria and the Holy Land in respect to religion and education. The room was crowded to suffocation, and many hundreds of persons desirous of obtaining admittance were compelled to retire ungratified. The chair was occupied by Adam Hodgson, Esq., who detailed the objects of the meeting, and heartily recommended them to the consideration of the Christian public. Assaad Yacoob Kayat followed in a speech of great length. He spoke in excellent English. His style was energetic, frequently eloquent. He was dressed in the full and flowing costume of his nation. After dwelling on the great kindness he had experienced since he came to England, and informing the auditors that this was his second visit, his first having been made as an *attache* to an embassy of Persian princes, he proceeded to a full exposition of the objects of his mission. He pointed out what was conceived to be the degraded condition of the East from want of education, and the claims which as Christian dwellers in the primitive seat of Christianity, they have upon the sympathies and benevolence of this and every other country. He stated his object to be to educate a number of the Syrian youths as public instructors and missionaries to the Bedouins, and in fact the Mahomedans and idolators of the surrounding districts. He wished to build schools, and to spread instruction, scientific and religious, as extensively as possible. He has already been successful in getting funds, and his appeal to the Assembly for the means of prosecuting his designs was lengthy and forcible.—*London Paper.*

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I have been wishing for a very long time to see Pierpont's Odes and other Poetical Pieces in a volume by themselves. I am confident that this feeling will meet with a hearty response from every quarter of our country. Perhaps this communication is premature. I hope it is not impertinent or intrusive. I would simply express my sense of the beauty and majesty of Mr Pierpont's poetry, which, I am sure, with its stirring strains, its trumpet tones, has awakened to holy ecstasy thousands of hearts. Where shall we find anything of the kind more grand and soul-stirring than his occasional Odes and Hymns? How they haunt the memory—for instance, the ode at the two hundredth anniversary of the settlement of Boston, beginning

'Break forth in songs, ye trees!
As through your tops the breeze
Sweeps from the sea!'

or the ode at the commemoration of the Battle of Lexington

'Long in a nameless grave,
Bones of the true and brave!
Have ye reposed.'

It is needless to refer to the Ode at the Burial of Spurzheim, the Sunday Night on ship board, 'Behind the Isles of Greece,' and numerous others pieces which come back upon the heart 'like recollected music.' It is hard to say which is more thrilling in these pieces, the beauty and holy grandeur of the sentiment, or the majesty of the movement and the richness of the melody. Nothing but the simple greatness and touching beauty of the thought saves us from sacrificing the sense to the sound. It must be poetry of a high order which can make such a result impossible.

These remarks will not be regarded as mere compliment. One who after reading such poetry, could take up his pen to *puff* its author, must have a small soul. May we not hope ere long to see those scattered pieces of Mr Pierpont's, which have so long been doing honor to him and his country, and delighting our hearts, collected in a volume that shall add to the obligations under which we lie to him, and make us still more proud of our literature?

A VOICE.

LETTER FROM EX-PRESIDENT ADAMS.

The following admirable letter from one of the most eminent men, living or dead, to a highly useful and respectable Literary Society in Baltimore, will be read with no ordinary interest, not only by the student, but by all classes of people:—*Balt. Pat.*

Messrs. LEWIS AUDOUN, H. D. MCCULLOCH, and C. L. L. LEARY, a Committee of the Franklin Association of Baltimore.

WASHINGTON, 22d June, 1838.

Gentlemen:—I have no words to express my gratitude for the kind feelings and more than friendly estimate of my character contained in your letter of the 9th inst., and am not less at a loss for language to utter the humiliation of a deep conviction how little your panegyric has been deserved.

Were it even so far deserved that I could feel myself qualified to give you the advice which you desire, it would afford me the most heartfelt pleasure to give it, but situated in life as you represent yourselves to be, I could scarcely name any list of books, or of authors which I could recommend as equally worthy of attention to you all. The first, and almost the only book deserving such universal recommendation, IS THE BIBLE—and in recommending that, I fear that some of you will think I am performing a superfluous, and others a very unnecessary office—yet such is my deliberate opinion. The Bible is the book of all others to be read at all ages and in all conditions of human life;—not to be read once or twice or thrice through, and then to be laid aside; but to be read in small portions of one or two chapters, every day, and never to be intermitted, unless by some overruling necessity.

This attentive and repeated reading of the Bible, in small portions every day, leads the mind to habitual meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as to prepare him for that hereafter to which we are all destined. It furnishes rules for our conduct towards others in our social relations. In the commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, of the Book of Job, an active mind cannot peruse a single chapter and lay the book aside to think, and take it up again tomorrow without finding in it advice for our own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon Earth—and when we pass from the old Testament to the new, we meet at once a system of universal morality founded upon one precept of universal application, pointing us to peace and good will towards the whole race of man for this life, and to peace with God, and an ever blessed hereafter.

My friends, if all or any of you have spiritual pastors to guide you in the paths of salvation, do not imagine that I am encroaching upon the field of their appropriate services;—I speak as a man of the world, to men of the world, and I say to you *Search the Scriptures!* If ever you tire of them in seeking for a rule of faith and a standard of morals, search them as records of *History*. General and compendious history is one of the fountains of human knowledge to which you should all resort with steady and persevering pursuit. The Bible contains the only authentic introduction to the history of the world; and in storing your minds with the facts of this history, you will immediately perceive the need of assistance from Geography and Chronology. These assistances you may find in many of the Bibles published with commentaries, and you can have no difficulty in procuring them. Acquaint yourselves with the Chronology and Geography of the Bible—that will lead you to a *general* knowledge of Chronology and of Geography, ancient and modern, and these will open to you an inexhaustible fountain of knowledge, respecting the globe which you inhabit, and respecting the race of man, its inhabitant, to which you yourselves belong. You may pursue these inquiries just so far as your time and inclination will permit. Give one hour of mental application (for you must not read without thinking, or you will read to little purpose,—give an hour of joint reading and thought to the chronology, and one to the geography of the Bible, and if it introduces you to too hard a study, stop there. Even for those two hours, you will ever after read the Bible, and any other history, with more fruit—more intelligence—more satisfaction. But, if those two hours excite your curiosity, and tempt you to devote part of an hour every day for a year or years, to study thoroughly the chronology and geography of the Bible, it will not only lead you far deeper than you will otherwise ever penetrate into the knowledge of the book, but it will spread floods of light upon every step you shall ever afterwards take in acquiring the knowledge of profane history, and upon the local habitation of every tribe of man, and upon the name of every nation into which the children of Adam have been divided.

There are many other subsidiary studies, to which you may devote more or less of time, for the express purpose of making your Bible reading more intelligible to yourselves.—It is a book which neither the most ignorant and weakest, nor the most learned and intelligent mind can read without improvement.

There are other books of great worth and of easy acquisition, which I suppose will be accessible to you all. The libraries of Useful and of Entertaining Knowledge—the Family Library, the Monthly and Quarterly Reviews and Magazines, which are in a continual succession of publication in this country, as well as in England, will furnish you with a constant supply of profitable reading; for the selection of which, time, inclination and opportunity will be your wisest counsellors. As citizens of a free country, taking an interest in its public concerns, I am sure I need not remind you, how strong your impulse should be to seek an intimate knowledge of the history of America, from the voyage of Columbus, and even of his supposed predecessors, Prince Madloc of Wales and the North men, down to the Olympiads of Andrew Jackson and Martin Van Buren.—The American Hemisphere—the Continent of North America—the United States of America before and since the acquisition of Louisiana, and every separate State of this union, is a series of historical problems of which you should systematically seek the solution. Read the Constitution of the United States—the Commentary of the Federalist—the Constitution and History of your own State—biographies, beginning with Langhorn's Plutarch, and thence proceeding to the history of John Smith; to the American biographies of Belknap and Sparks; to Washington Irving's Life of Columbus; and to the Articles of Penn, and Calvert, and Locke, and Oglethorpe, which will lead you on to others in the Encyclopedia Americana or Conversations Lexicon. Then the *fashionable* Novels and Poetry of the present times: Scott, Byron, Moore, Rogers, Coleridge, Southey, Wordsworth, two Montgomerys, Cooper, Paulding, Willis, Mrs. Hemans and Lady Blessington, Mrs. Sigourney and Miss Gould, and worth them all, Miss Edgeworth—and lastly, the Reports of your Countrymen, travellers in foreign lands—Dr. Dwight, Dr. Sprague, Mr. Bigelow, Lieutenant Slidell, and Dr. Fisk; with many others whose names do not at this moment occur to me. . . . . But I have given you more than enough, and after all, hardly know whether the catalogue will meet your enquiries, or satisfy your expectations. After all I must conclude with the advice of the serving man to the young Student of

in Shakspeare———'Study, what you most affect.'

And I remain your friend and fellow student for life. J. Q. ADAMS.

Mirabeau's father, in conversation with a relation, said in the hearing of his son, then eight years of age, that 'God could make any thing.' The future orator and revolutionary leader, quickly replied, 'Father, could God make a stick with but one end?' His father gave him a lashing and shut him up in a cold dark room. When the boy grew up he was an infidel.

FOR THE REGISTER AND OBSERVER.

Mr Editor.—The following letter was sent to me on the 6th of September last, but it was mislaid by the person, to whose hand it was entrusted, so that I did not receive it until yesterday. It was the wish of the venerable author, that it should be communicated by me to the Peace Convention, which assembled in Boston on the 18th of September. As I was not enabled to make that use of the article, permit me to give it to the public, through the columns of the Register.

Your Friend, S. J. M.

Nov. 25th, 1838.

TO REV. SAMUEL J. MAY.

SIR,—I observe by the public advertisements, that the friends of Peace are invited to meet in Convention on the 13th of September, to devise measures for carrying into effect the humane and laudable designs of the Peace Society. At the proposed meeting, undoubtedly many things will be said to prove in the abstract the iniquity and horrors of war, and to describe the blessings of peace: but I fear that harangues will avail but little, while our government and people continue to insist strenuously upon their views of disputed rights, in opposition to the equally strong convictions of foreign nations.

The subject to which I now particularly allude, is the unsettled question of our Eastern boundary. Here is a fair field for the influence of the Peace Society, and if by any measures of theirs, they can persuade the high contracting parties to an amicable adjustment, they will deserve the thanks of our own country, and set a valuable example to the whole civilized world.

The President of the United States informed Congress at the late Session, that for more than half a century the subject of our Eastern boundary has been under investigation, 'but we are apparently as far from its adjustment, as we were at the time of signing the treaty of Peace in 1783.'

The following is a brief history of this long disputed question. The Commissioners for agreeing on the terms of the treaty of peace, after the revolutionary war, had before them Mitchel's map of the British and French dominions in America: the interior of the country between the Atlantic and the St. Lawrence had never been explored, and it was agreed that the boundary of the U. S. should be the Highlands which separated the head waters of the rivers which flowed to the Atlantic on one side, and to the St. Lawrence on the other, presuming that these heights would be found about midway. As the country became more known, it was found that no very distinct range of mountains existed, that could be determined on as the Highlands, named in the treaty; accordingly the British government insisted that the first range of hills, being about midway of the whole territory, should be the boundary; while the American government, but more particularly Massachusetts and Maine, insisted equally strenuously that the only hills deserving the name of Highlands were within about 20 miles of the St. Lawrence, making a difference between the two locations of six millions of acres. As settlers have generally advanced into the territory, collisions have taken place, justice has been claimed by both nations for some acts of violence which have been committed.

During the pendency of the treaty of Ghent in 1814, the question of boundary was discussed, and the British Commissioners proposed to make such an alteration of the line as might secure a direct communication between Quebec and Halifax. To which the American Commissioners replied, that they had no authority to cede any part of the State of Massachusetts, even for what the British government might consider a fair equivalent: but the treaty provided that Commissioners should be appointed to run and establish the boundary line; it was also provided by the same treaty, that in case of disagreement, the whole subject should be referred for decision to some friendly foreign power. Under this treaty Commissioners were appointed. After five years of examination they came to different results, and the whole subject was referred to the King of the Netherlands by the Convention of 1827. His majesty, after examining the subject, submitted his decision or award in 1831, but the award was rejected by both of the high contracting parties, on the ground 'that the Arbiter did not decide the question submitted.' He confesses that he cannot decide upon the question of the Highlands and the North West angle of Nova Scotia, and proposes an intermediate line, along the bed of the River St Johns. By this line, he would assign to Maine five sevenths of the disputed territory, giving to England only two sevenths. Now why in the name of common sense, was not this award agreed to? the leaving the question to an arbiter showed that the matter in dispute was doubtful, and yet we expected that he would give us the whole of our claim! Mr Tazewell, one of the ablest statesmen of Virginia, in his report to the Senate, recommended the consent to this award, but his report was negatived by a vote of 35 to 8, chiefly because the arbiter could not find the Highlands, and because forsooth, we would not *cede* any portion of a sovereign State: as if that could be called a portion of the State, which was the very subject of dispute, and the question unsettled whether it belonged to England or the United States.

England was at first willing to accept the award of the King of the Netherlands, but finding that the situation of the Highlands became more and more obscure, assumed a higher tone and demanded that the disputed territory should be divided equally. Thus the subject of the boundary had been under discussion of the Commissioners appointed by authority of the treaty of Ghent for *five* years, and argued at the Court of the King of the Netherlands for nearly *three* years more, by Albert Gallatin, one of the ablest diplomatists of the age, in connexion with Wm. P. Preble, who brought to the discussion a thorough knowledge of the subject, derived from actual observation, with untiring patience and ability to explain and substantiate our claims; and yet the King of the Netherlands, whom no one accused of partiality or neglect of the question, could not be convinced of the correctness of the boundary claimed by either country, and the British government asserted in 1834, 'That to carry the treaty strictly and literally into execution, is physically and geographically impossible.' The cost of all these proceedings has never come to my knowledge, but it is probable that it could not be less than half a million of dollars on both sides and perhaps much more. After the rejection of the award of the King of the Netherlands, the Senate the of U. S. passed a resolution, advising the President to open a new negotiation with the British government on the subject of the boundary, according to the treaty of 1783. The proceedings of our Executive after this, have met with decided disapprobation and censure in the report of the Hon. Mr Hudson to the Senate of Massachusetts at their late session; but which proceedings I cannot but think the most commendable of all the acts of the administration of General Jackson. 'With a view to an amicable understanding and satisfactory arrangement and settlement of all disputes, which had arisen or might arise, in regard to the N. Eastern boundary of said State and of the United States,' the President appointed the three Secretaries of State, of the Treasury and of the Navy, Messrs Livingston, Mr Lane and Woodbury, to meet with Commissioners to be appointed by the State of Maine: and the Governor of that State appointed Ruel Williams, Wm. P. Preble and Nicholas Emery, Commissioners on the part of that State, 'for the purpose of having the line designated by the treaty of Peace of 1783 run and marked according to that treaty, and if that should be found impracticable, for the establishment of such a new boundary between the dominions of the United States and of Great Britain as should be mutually convenient.' When we consider the character of these Commissioners we must be convinced of their competency for judging and deciding the case. The three Cabinet ministers appointed by the President, however they may be estimated by political partizans, were men of undoubted talents, of firm patriotism, and tenacious of national honor; and one of the Commissioners of Maine so far possesses the confidence of his State, as to have been since appointed to the Senate of U. S. while another, Wm. P. Preble, is the very man who had been so long discussing the question before the King of the Netherlands, and must have been well acquainted with the difficulties of the case. These Commissioners had several conferences at the city of Washington, when the result was, that the point of honor respecting the *ceding* of a part of the *State* seemed to be waived, and the whole subject was reduced to a question of pecuniary interest: for it was agreed that if a Conventional line should be decided on, which should conform to that awarded by the King of the Netherlands, Maine should accept, in lieu of what lay beyond that line, of one milllon of acres in the territory of Michigan. This agreement however was not ratified by Congress nor by the State of Maine. I think that we see here the bad effects of jealousy and disagreement between a State and the United States; for if Mass. had been invited to send three of her most judicious men to meet these Commissioners, I have no doubt that the affair would have been settled at this time.

How then does the question stand at present? The Committee of Massachusetts Senate and the Governor of Maine, forgetting that there are two sides to the question, are claiming, in extenso, our full demand, and the editors of the newspaper press are urging the same upon the people, and patriotic toasts at public dinners are echoing their sentiments, as if the boundary was as well ascertained as that of Boston Common.

What then can be expected in future? Is it not to be feared, that when the public mind becomes a little more excited, forced and exparte surveys will be undertaken, military roads made, military posts and garrisons established, to be met by similar measures on the other side? Then come disputes, the peace of the country committed to the keeping of a thoughtless soldiery! till, finally, collisions take place; some men fell on both sides, passions are roused and the nation rushes into war. A scene of devastation ensues on the frontier; pride is gratified by some success and resentment raised by some defeats, until after the loss of some thousands of men, leaving as many widows and orphans; after the ruin of some thousands of merchants, and the acquisition of a national debt of many millions, both parties being tired of the unprofitable contest, a treaty of peace is agreed upon, and as each nation is too powerful to be brought by the other to unconditional terms, the boundary will be settled exactly where it is now proposed, or perhaps the disputed territory divided equally.

I wish to prevent this course, so injurious to both countries, so abhorrent to all feelings of humanity, and that the Peace society would interpose its influence to establish the principles of reason and fair compromise. It is a sphere in which they may act with propriety; and I hope with beneficent effect. Abating the humiliating though erroneous opinion that national honor would forbid our *ceding* any part of our territory, even what was in dispute, and which principle has been abandoned by the Commissioners of the U. S. and of Maine, the nation at large feels little interest at present in the event, and any arrangement that would be satisfactory to Massachusetts and Maine, would be readily acceded to. Let the efforts of your society be directed to influence the legislature of these two States, to agree upon some well defined conventional line, and that of the River St John should be adopted in defference to the award of the arbiter chosen by ourselves and proposed by him after much deliberation.

If the Peace Society should accord with my views, let them appoint a standing Committee to memorialize the legislatures of Massachusetts and Maine on the subject, to appear before them and act on them collectively and on individual members, to enforce what seem to me to be very plain arguments.

Let these legislatures have the magnanimity to propose to the President of the U. S. the adoption of the award of the King of the Netherlands, and there can be no doubt that he would readily advise Congress to its acceptance, and would recommend the appropriation of such a portion of land in Michigan or elsewhere, as would compensate Massachusetts and Maine for the loss of territory. In this manner may the Peace Society have the gratification of settling a long contested point, and hostile borderers be made friendly neighbors, exchanging mutual acts of kindness and social intercourse.

I avoid giving you my signature, for it could add no weight to my argument, but take the liberty to assume a much venerated name; and address you as

THE SPIRIT OF NOAH WORCESTER.

FOR THE REGISTER AND OBSERVER.

AIDS FOR UNDERSTANDING THE WRITINGS OF THE APOSTLE PAUL.

It is requisite for the reader to know something of *the circumstances* under which the Apostle wrote; also, some of *his individualities* as a writer. We begin with taking notice of the former.

At the time the Apostle composed his epistles, the Christian Church was divided into two parties; one of which, composed of Jewish Christians, said; 'we must not forsake Moses, in our allegiance to Christ; His mission was not to destroy the law—but to fulfil it: we know that God spake by Moses, and, also, declared the institutions of his ministry to be 'perpetual?' The stranger must be circumcised or he cannot be a true proselyte, nor an heir of the covenant of God.' The other division, composed chiefly of Gentile converts, with the apostle Paul at their head, contended; *that, Christianity should be considered as a distinct institution, growing out of the Jewish, and a continuation of it, under a clearer light, and in a more simple, eligible and efficient form and administration.*

It was perfectly natural that the Jewish Christians should take the stand, they did, for the ordinances of their national church, and retain an invincible attachment to them. The Apostle Paul, however, soon became convinced that if Judaism and Christianity were amalgamated, the compound would be a thing of very small and transient consequence, either to Jews or Gentiles. The latter would not receive it; and the former would soon lose sight of it; for it would be eclipsed and buried by the more showy splendor and multiplicious ordinances of the Mosaical law. Hence this Apostle strenuously contended against the coalition. He represented it as ruinous to the cause of Christ. It would make 'the Gospel of none effect.' It would leave mankind no better off, than it found them. It was, therefore, *now time for the law, the code of ordinances, to die*; it had performed its mission; it was now obsolete, profitless; and if it continued to be venerated, it would hinder, and inflict a mortal blow upon the progress of the Gospel. To sustain his controversy, was, in a manner, the work of the Apostle's life. The Jewish prejudices (reasonable and natural enough) could not be easily overcome. It required an Herculean arm, and would not have been accomplished by any other man.

So much, briefly, for *the circumstances*; and we come to a consideration of the Apostle's *peculiar manner*; *his individuality*, as a writer.

He possessed, from the hand of his Creator, very rare and ample endowments. His distinguishing marks were exquisite sensibility; intense ardor; a heart always alive; a fertile conception; an amazing rapidity of thought; a purpose, always intent upon its main object; a zeal that yielded to nothing but impossibilities. In conjunction with his vast constitutional of resources, the Apostle, likewise, possessed those of the scholar; being a man of education and knowledge. He, however, made no other use of his learning, than as a *practical man*. He never aimed to display it; and when he did, it was unconsciously, in his practical efforts. He seems never to have resorted to books, either for information or excitement. Whatever knowledge he had of Grammar, Rhetoric and Logic, he seems never to have thought of them in forming of his composition. No writer of reputation, perhaps, was ever so negligent of the rules of language. He sometimes employs the whole three persons of Granmar, in a sentence or two, when the subject required but one. He is remarkably unscrupulous in the choice of words, and seems to have always taken those which first presented themselves, if they would, at all, answer his purpose. The effect of it is, that he uses the same words in very different senses in near connection to each other. The word, *law*, is an example of this. He discourses of the law by which a man *is* justified and of that by which a man *cannot be* justified; of the law which *is dead* and of that which is *alive*; of the law *of the flesh* and of the law *of the spirit*; of the law of *sin*; and of the law *of the spirit of life*; of the law that is *weak*, and cannot *give life*, and of that which *makes free* from the law of sin and death. The laws here described are, though the Apostles gives no intimation of it, very different things, denoted by the same term. The most important of these distinctions is that between *the law of outward ordinances* and that of *moral obedience*. The former is become weak and dead, but the latter is holy, spiritual, just and good.

The Apostle almost constantly uses words in *a comparative sense*. It is only in this sense that the law of faith, and the law of works, can be in contrast to each other. He represents the law of faith as being *of grace*, and the law of works, as standing on the ground of *debt* or justice. But the law of faith is not *of grace to the exclusion of justice*: nor is the law *of works* of debt, to the exclusion of *grace*; for otherwise it could not be that a believer is saved by grace, and, at the same time, receives, as the apostle repeatedly and expressly teaches that he does receive, according to his works. It can be only in a comparative sense, that the doers of the law shall be justified, and yet no man be justified by the deeds of the law: That if a man be circumcised Christ *shall profit* him nothing; and yet that circumcision *should profit* if a man keep the law; That a believer, (the apostle himself) should have been made free from the law of sin and death and yet remain carnal, cold under sin; that he should consent to the law that it is good and delight in it after the inward man, and yet that it should work in him all manner of concupiscence and bring forth fruit unto death; that he should be free from sin and yet alive to it: that he should be exonerated from the law's dominion, and yet so holden by it that without holy obedience he could neither serve God nor be a subject of salvation.

We never read the writings of this Apostle with due advantage until we are aware of the great freedom he employs in the use of language; that the senses in which he employs words are not only different and oftentimes *very remote* from the literal and full sense, but also as remote from each other. His mind, being absorbed in his subject, was utterly negligent of the rules, requisite to be observed, for the purpose of rendering language definite and perspicuous.

(*To be Continued.*)

FREQUENCY OF CHANGES IN THE PASTORAL OFFICE.

Among the hindrances to the success of the aggressive movements in our community against moral darkness and sin, may be mentioned as not the least the frequency of changes in the pastoral office. That good and sufficient reasons may many times arise why a Christian pastor should be dismissed from his flock, can by no means be denied. But that this should take place from every slight and trivial reason which is now suffered to produce it, affords painful cause of disapprobation and regret. By the frequent and uncalled for removal of ministers from their appointed fields of labor, very much is done to impair the confidence and the influence which should ever be attached to the ministerial character. In very numerous instances, time is not afforded to generate those feelings of attachment and respect for a pastor, without which he can never be in the highest degree useful, before he is removed, and his charge are called upon to transfer the regards which they had begun to cherish for him to a stranger. As I have gone up and down among the churches and seen a large part of them continually in agitation from the cause to which I refer, I have been severely pained at what I have witnessed. What a pity, I have often exclaimed, that an institution which Heaven has established to bless and to save lost men, and so well adapted to this great end, should be robbed of half its power of doing them good, by a cause which needs not exist. Let every minister give himself wholly to his people for the Lord's sake, let him study as he ought to do their good, and thus to secure their love and confidence, and let them esteem him highly in love for his work's sake, and it will soon cease to be told so frequently as it now is, that this and that faithful servant of the Lord has been dismissed from his charge. Whether ministers or people are to be charged with the larger portion of blame in the case before us, I shall not attempt to decide. Whether the evil in question arises from a desire to be freed from troubles and difficulties or to rise to distinction on one side, or from a captious spirit or a wish for change on the other, or from any other source, it is to be most deeply lamented. It is quite time that the whole Christian community should take alarm, and employ its united influence that this evil may be checked. If I have been in some instances cheered with symptoms that it begins to be less prevalent than in times past, I have been oftener pained that these symptoms are not more decisive. There are indeed individuals who speak of the frequent dismission of ministers as matters of serious regret. And still the practice is one of almost daily oc-

currence, and neither ministers nor people seem properly aware of the mischievous consequences which it is adapted to produce. Not unfrequently I have seen this practice operating to the disadvantage of the cause which I am endeavoring to lay before the Christian public. I have heard many assert with peculiar significancy, We should feel more interest in assisting to educate ministers, were it possible after they are educated to keep them at their posts. It ought surely to be felt that a sacredness and an importance are attached to the relation of a minister to his charge, and consequences are depending upon it, which forbid that it be trifled with; that it be made a mere matter of convenience or of caprice. It ought to be impressed on the minds of all, that till this relation is regarded in its proper light, as well as its appointed duties properly fulfilled, the inestimable benefits to the world for which it was instituted cannot be realized.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 1, 1838.

Our readers are requested to remember that this is Thanksgiving week, and that we were therefore compelled to get this paper ready to be printed on Wednesday. Of course, they will bear with us, if they find less than the usual variety of matter in our columns; and we hope excuse us that we have, in the extremity, drawn largely from our odd Drawer.

RELIGIOUS INTELLIGENCE.

The following article from the pen of the Editor of the New York Observer, is one that particularly strikes our fancy. We beseech a certain class of our friends who pine for religious news, and who scold us once in a while for not serving them with it more abundantly, not to pass it over. It contains very wholesome counsel, and administers a right merited retort.

One would think indeed that Editors of religious papers were in duty bound not only to give the Ecclesiastical news that comes to them, but also to manufacture it when it cannot be found.

The fact is, the Ecclesiastical world is often provokingly dull, or men are very loth to communicate concerning their own Church or vicinity, what they blame others for not reporting concerning theirs.

In order to judge whether Editors are glad to get hold of intelligence, observe how much they make of every incident that comes to their hand. You would sometimes think that the Heavens were falling—they so blow the trumpet when but a mouse has crept from one church into another; or some tall man or other has thought it high time to confess himself a sinner.

In the first column on this page, the reader will find two excellent essays on important subjects. We found them while searching our exchange papers *in vain* for religious intelligence. There is news enough of war in Canada, Mormon wars, commercial enterprises, elections, ecclesiastical transactions, and worldly matters in general, good and bad; but of successful efforts to save souls, accounts are wanting.

For such deficiencies, the readers of religious papers often blame the editors: but, we think, unjustly. We have never seen any reason to believe that religious editors are too slow to publish religious intelligence, when they can find it. Often, indeed, they have fallen into the contrary fault. To blame them for the absence of such intelligence, is like breaking your thermometer, because you do not like its account of the weather.

What must we think of the present spiritual state of professors of religion generally, when they are bringing to pass nothing to be published;—unless it be, such a majority for such a candidate, or so much capital subscribed to such a bank? Christian reader, will you remember that you have been 'bought with a price,' and then consider whether the want of religious intelligence is in any degreee your fault?

An article on the first page purporting to be a translation from Richter fell into the printer's hands by mistake; and after it was set up, being pressed for time, he could not let it be spared. The reader who can render it into good English, ought to be an Editor. The Translator lacks experience. We know not who he is.

FROM OUR ODD DRAWER.

MEMORY.

It is a matter of general experience that, occasionally, the scene that lies immediately before us, the conversation in which we are presently engaged, the facts that are for the first time, communicated to our knowledge, or the persons to whom we have been but just now introduced, appear to the mind like repetitions of what had been aforetime subject to its experience, at some distant period in the past. Many portions of our pilgrimage open up to us, as if we had passed through them before; and an indistinct impression often comes over us that the present circumstances of its condition are not new to the soul. 'It is, says an ingenious writer, in speaking of the phenomena of memory, 'the most extraordinary of sensations, and is one which will occur when in what is going forward there is nothing remarkable or of particular interest involved. While we speak, our former words are ringing in our ears, and the sentences which we form are the faint echoes of a conversation had in olden time. Our conscious thoughts, too, as they rise, seem to whisper to each other that this is not their first appearance in this place. In short, all that is now before us seems the apparition of a dialogue long departed—the spectral resurrection of scenes and transactions long gone by. Or we may be said, by the momentary gleam of a flash of reminiscence, to be reviewing in a mysterious mirrror the dark reflections of times past, and living over, in minute and shadowy detail, a duplicate of the incidents of some pre-existing state.'

And, another of our favorite English modern writers, in his pleasant 'Book of Proverbial Philosophy,' has a chapter on memory, in which the same fancy is developed with a felicity and grace that characterise the most of his Thoughts and Arguments.

A brutish man knoweth not this, neither can a fool comprehend it,
But there be secrets of the memory, deep, wondrous, and fearful.
Were I at Petra, could I not declare, My soul hath been here before me?
Am I strange to the columned halls, the calm dead grandeur of Palmyra?
Know I not thy mount, O Carmel! Have I not voyaged on the Danube,
Nor seen the glare of Arctic snows,—nor the black tents of the Tartar?
Is it then a dream, that I remember the faces of them of old,
While wandering in the grove with Plato, and listening to Zeno in the porch?

* * * *

Have ye not confessed to a feeling, a consciousness strange and vague,
That ye have gone this way before, and walk again your daily life,
Tracking an old routine, and on some foreign strand,
Where bodily ye never were before, finding your own footsteps?
Hath not at times some recent friend looked out an old familiar,
Some newest circumstance or place teemed as with ancient memories?
A startling sudden flash lighteth up all for an instant,
And then it is quenched, as in darkness, and leaveth the cold spirit trembling.

Other authors too, there are, besides Baron Smith, Tupper, Wordsworth and Coleridge, who have made striking and beautiful allusion to the same singular sensation; while Plato and after him minds of the like imaginative cast, have, as all know, founded upon it, strange and yet attractive theories concerning the spirit that dwelleth in man. Nor is it surprising that persons of a lively fancy, who are habitually conversant with the dreams and shadowy visions, and vaguest impressions of the mysterious and fluctuating mind, and who confound their world of imaginations with the world of realties, the poets' drama, with God's living and actual universe, should make large account of this phenomenon, and argue from it, in their random way, that '*all knowledge is but remembrance*' or that the soul hath preexisted, and as a portion of Deity, partaken of his own foreknowledge.

But—may the Poets grant us grace—we cannot now see, as we saw in childhood, that there is any surpassing mystery or marvel in this phenomenon of the mind, or that it reveals to us any fact of our nature that contradicts or goes beyond the experience of sober sense. Our good great grandfather, a noble-minded old man, and a faithful Christian of the puritanical school, used to laugh at us for saying, that we really felt as if we had lived before, and sat on his buckled knee, ere Abraham was; and tell us that we *did* sit on his knee, before *we knew* of Abraham, and that though it might appear to our unfledged mind that it was an interminable period since we first sat there, yet he knew it was but just seven years come Valentine's day, and that seemed to *him* but a very little while.

The fact seems to be that every circumstance that affects us, leaves its impression upon the mind, together with every word we hear, every object we behold, every thought, feeling, and fancy, that have ever passed through the soul. Of course, the spiritual treasures, the pictures and the echoes, that are hoarded in the memory, are almost without number and of infinite variety: and these exist within us, not in the order of succession, and, for the most part, disconnected from all idea of time; and, as many of them bear no date, and the most ancient cannot be discovered, some of them may well seem to reach back even beyond the short period of our mortal being: and, being so various, it is little wonderful that they should meet with their like, in the scenes, the dialogues, the impressions of to day.

We have indeed, more than once, when some circumstance has appeared to us like a repetition of what has affected us in a previous state of being, seized upon the phenomenon and brought it to the test of a rigorous scrutiny. And the result has been that we have found the *very date* of the twin event that seemed to rise out of the eternal ocean of the past; and clearly perceived, according to our good grandfather's common sense, that our mind was not quite so old as we began to think, before we had searched the confused registry of memory.

INSTALLATION

On Wednesday, the 21st. inst Rev. George W Wells, late of Kennebunk, Maine, was installed over the First Congregational Church and Society in Groton. The Sermon, from Rom ii. chap. 4 v. was by Rev. Mr. Peabody of Portsmouth N. H. The object of the discouse was to show the mighty power of love as a means for reforming Sinners, contrasted with measures of wrath and denunciation. In conclusion, the principles of the Sermon were happily and forcibly applied to the Christian Minister as a Teacher and Reformer of his fellow men. The day was favorable, and all the services of the occasion unusually interesting.

It is a proper subject of rejoicing, that this ancient and respectable Society is again, and so soon, provided with a faithful Minister; and that they have moved as harmoniously to the choice of one who has been tried in the Service, and who, therefore brings with him to this field of his labors, preperations which the young and inexperienced, however devoted, cannot possess.

The Authenticity of the New Testament. Translated from the French of J. E. Cellerier, Jr. Professor of Criticism and Sacred Antiquities, in the Academy of Geneva. With Notes and References, by a Sunday School Teacher. Boston: Weeks, Jordan & Co. 1838.

This book, from which we made an extract, last week, is inscribed to the Teachers and Pupils of the Warren Street Chapel, and South Congregational Sunday School, by the Translator.

It is a very appropriate and useful book for the Sunday School Teacher.

It is translated with ease and correctness. It contains additional references and notes by the Translator which enhance the value and interest of the original

OBITUARY.

Died, in this city, on the 4th inst Mr William Waters, eldest son of John Waters Esq., aged 23.

—

Let not your hearts be troubled . . . . Blessed are the pure in heart, for they shall see God.—*Holy Writ.*

Blissful and glorious meed!
What to the sorrowing spirit could be given,
Breathing so much of hope, of joy, of Heaven?
Blessed are they, indeed,
Who, from the shrouding veil of earth set free,
Can face to face, their Heavenly Father see.

Being of perfect love!
Who, though thy hand grief's deepest fount may stir,
Dost, in thy darkest counsels, never err,
Up to thy throne above,
Our stricken souls their weight of anguish send,
Our Rock of strength our never-failing Friend!

Yet with a quenchless trust,
That once again love's fount shall be unsealed,
To Thee, this treasure of our hearts we yield.
Most merciful and just!
Let not our confidence of hope be vain,—
Shall we not meet, where peace and rapture reign?

Never again below,
Where once, in love our hearts were wont to meet,
Shall that closed eye our gazing vision greet.
Yet where, all ceaseless, glow
The waters of love's own immortal stream,
Full on our souls, once more, its light shall beam.

Brother and friend! farewell!
Not for thy rapture, shed we grief's sad tear.
No, we would keep thine image, still so dear,
As a sweet hallowed spell,
An added link to that bright chain of love,
Which binds us to our better home above.

Meet was it, that the hues
Of summer's lingering flowers should light thy ways,
To those blest bowers, whose hue knows no decay.
Watered by Heaven's own dews,
Thy father's smile lights up the radiant bloom,
Which sheds o'er those bright realms, its rich perfume.

Rest in thy purity!
As the lost fragrance of the summer flower,
Shall steal across our souls, at twilight's hour
Thy cher shed memory.
We will not *grieve* that thou hast earliest trod
The path, which led thee to thy Father, God.

No! rather let the love
That once shed sunlight o'er our earthly way,
Point us to thy bright rest, Heaven's 'perfect day.'
In that sweet home above,
The only heritage which cannot fail,
Let us but meet,—beyond death's silent vale.

Taunton. Y. L. E.

INTELLIGENCE.

Boundary Commissioners.—The Commissioners of the North Eastern Boundary Line returned to the city on Saturday evening. We understand that they found very distinct marked highlands at the point where the waters divide between the St. Lawrence and the Atlantic Ocean, and all the country north of the St. John river extremely mountainous. The country where the waters divide is not level and swampy as has been represented and believed by many, but *lies in mountains and dividing highlands, corresponding to the terms of the treaty of* 1783.

We understand the duties of the commissioners have been very laborious. They found the snow at one time on the highlands 10 inches deep

We shall look with intense interest for their report, which will probably be made public at the commencement of the session of the Legislature.—*Bangor Whig.*

Betting on Elections.—The following pertinent and timely remarks on a very reprehensible practice, are from the National Gazette of the 24th inst.

Many interesting subjects will, in due course, be presented to the attention of the legislature of Pennsylvania at the session which is about to commence. There are some, however, of the greatest importance, upon which it may not be unbecoming in the public press to speak in advance. One of these is the practice of *betting on elections.* Existing laws prohibit, it is true, all contracts founded on wagering on the event of an election—and provide for a fine on endictment and conviction of the misdemeanor of laying any such wager or bet. But these enactments fall very short of the public exigency. Let an act be passed depriving every one laying a bet on an election, of a right to vote, and requiring the proper criminal court to impose on conviction a sentence of severe imprisonment, and a considerable advance will be made. But this will not be sufficient. Let every man who offers a bet either for himself or for others, known or unknown, be brought within the punishment. Let the act regulate the evidence so that common sense shall not be outwitted by legal chicanery—and in a particular and marked manner let the mere admission into the columns of a newspaper of an offer to bet, no matter how cunningly devised, be deemed sufficient to convict the proprietor of an offence against public order and good morals. The details of a bill could be readily prepared, and the legislator who shall introduce this subject and successfully carry through effective measures to eradicate the source of so much immorality and corruption, will assuredly be recognized as having performed a very distinguished public service. Argument need not be used to prove what is so universally conceded, that a very large portion, if not nearly all, of the election disorders and frauds, which disgrace the community, grow out of the conduct of those who have large pecuniary risks dependent on the exent of what ought to be the free elections of the people.

Conflagration.—A barrel full of abolition papers and pamphlets were burned in the Maine street of our city on Saturday last, by the police of the city. They were handed over by the Postmaster. Among them were—New York Evangelist; Gospel Publisher, Harrisburg, Pa.; Friend of Man, Utica, N. Y.; Boston Recorder; Human Rights' N. Y.; Baltimore Literary and Religious Magazine; Liberator, Boston; National Enquirer, 'Philadelphia; Michigan Observer; National Laborer, Philadelphia; New York Baptist Register, Utica; Eastern Baptist, Maine; Vermont Chronicle; Philanthropist, Cincinnati; Youth's Cabinet, Boston; Pennsylvania Freeman; New England Spectator; Zion's Watchman, New York; Narrative of James Williams.—*Richmond Whig.*

Beware.—The editor of the Ohio Atlas cautions his readers against using 'Blue writing Fluid' in documents of enduring importance. He thinks it fit only for love ditties, electioneering manuscripts and other such ephemeral productions. He says that a note of hand, for some two or three thousand dollars, written with this fluid a year ago, and payable some two or three years hence, was lately submitted to his inspection present at the drawing of the note. It has since made a journey to Illinois and back, and a portion of it, including the signatures, had in some way been exposed to the action of moisture. It being the only evidence of debt possessed by the holder of the note, he was entirely dependant on the integrity of the signers for a renewal of the note. They recognised the handwriting in the date and the beginning of the note, so as to identify it, and accordingly gave the holder a new one written with ink.

The License Law in Vermont.—We have before us the act passed at the late session of the Vermont Legislature, for prohibiting the sale of spirituous liquors. The first section provides that no licensed inn-holder, retailer, common victualler, or other person (except physicians for medical or other uses,) shall sell any brandy, rum or other spirituous liquors, or any mixed liquors, part of which is spirituous, on pain of forfeiting not more than fifty nor less than ten dollars, to be recovered by prosecution at the County Court. The 2d. section provides that all licenses granted to inn-holders, retailers, or common victuallers, after the passage of the act, shall be so framed as not to authorize them to sell brandy, rum, or other spirituous liquors, and that no tax shall be required for such license. The remaining sections repeal all laws now in force inconsistent with the provisions of this act, and provide that the sense of the people of the State shall be taken at the next annual March meeting in relation to the law—an article to be inserted in the warrent to that effect. When the returns are transmitted by the town clerks to the Governor, he is required to publish a statement of the votes in all the newspapers of the State on or before the first Monday of July next, and 'if a majority of the towns are in favor of it,' it shall take effect as a law on the 1st. of August next—otherwise 'it shall not take effect, and have no operation.' It sustained by a majority of the towns, the act shall have no operation upon licenses granted previously to the 1st of August. Whatever may be thought of the act, we think there are but few who will not be of opinion that the legislature has acted wisely in referring it to the people. The responsibility of ordinary acts of legislation should undoubtedly be assumby the representatives, but those which may be termed extraordinary, and which propose a radical change in existing laws, we hold, should not take effect, unless ratified by the people themselves.—*Claremont (N. H.) Eagle.*

Removal of the Cherokees.—In the following article from the Hamilton (Tennessee) Gazettee, a mournful picture is given of the condition of the Indians who have been driven by the white man from within the precincts of civilization. We much fear that the course pursued by the governmen of this country, as well as by individuals, in relation to the Indians within our territories or upon our borders, is anything but a just one. It is a course dictated by policy—by expediency—and although it may be creditable to us as politicians, it is disgraceful to us as men, and will remain for ages a foul blot upon our scutcheon.—*Mer. Jour.*

'*The Last Indian.* A few brief days or weeks, and we shall look upon the last Iddian, ere he takes up his solemn march to his unknown home. Nearly all the tribe have left, and have reached, or are now on their way to, the land set apart by the Government for a precarious resting-place for that subdued tribe. We have no hope that the present home of Indian will be permanent or conducive to their general good. Their primeval habits and honesty are measurably destroyed by the sudden hoisting, by the government, of the great flood gate of emigration into their territorial limits before they were removed; and humiliating as is the confession, it is nevertheless a fact, that too many who came among them were destitute of every feeling of humanity, and, worse than the vampires of other days, they not only sucked their substance, but poisoned their minds, and strove to destroy every vestige of virtue and morality. There are honorable exceptions to this general charge: and we are glad to record that many who have settled in the Cherokee territory brought with them the 'balm of Gilead,' to heal the afflictions of the oppressed, and ever manifested a determination to deal with the red men as beings possessed of similar attributes and feelings with ourselves. But it will be acknowledged by every reflecting man, that the efforts of the good have been partially destroyed by the preponderating influence of the wicked.

Could *we* but stop here, and be consoled with the hope that the Indian had found a refuge from the speculations and damning vices of the wily white man; and that in the genial clime to which they have migrated, under the guidance of the Great Spirit, they would endeavor to reclaim their primeval habits of honesty and virtue, in our heart of hearts we would rejoice. But no such hope exists. Already have the Shylocks, who hovered over this territory while there remained food for them to prey upon, fixed their gluttonous eyes upon the frontiers, and will speedily follow the 'last Indian' to his new home. The same system of villany and treachery will be re-enacted on the plains of Arkansas, until not a vein of blood which flows to the red man's heart shall be unpoisoned, and a remnant of property saved from the general wreck be left to render them comfortable and happy.

This is not all: another and another wave of emgration by the whites will continue to roll around the Indian frontier, until its surge shall overleap its bounds, and with the immutable course of *civilization* the red man's ship will again be broken loose from its moorings and driven beyond the Pacific.'

Encke's Comet—This interesting celestial visiter, whose re-appearance has been watched with intense anxiety by the savans and phisosophers of Europe, has been visible for two weeks past *to the naked eye*, at New Haven. A correspondent of the New York Journal of Commerce says: 'It was distinctly seen on Saturday evening last by many persons in New Haven, and resemblad a hazy star of the 5th magnitude; its general location was midway between Alpha and Beta of Hercules three and a half degrees towards Delta. Viewed through a 14ft Herschellian, the comet presented a magnificent spectacle; a nucleus and coma were easily seen, appearing not unlike a sector of 140 degrees; the coma was directed towards the sun, its estimated extent was 9 min.'

The comet has also been seen by Professor Smith of the Wesleyan University at Middletown.

A correspondent of the New Haven Herald, whom we presume to be Professor Olmsted, says: 'Encke's Comet was so named from Mr Encke, of Berlin, one of the most distinguished astronomers of the age, who was the first to detetmine its elements, and the period of its revolution. This period is the least belonging to any known comet, being only 1 08 days, or about 3 1-3 years: hence it is called the 'comet of short period.' It desends within the orbit of Mercury, but, unlike every other comet whose orb has been determined, it retreats from the sun only a little farther than the orbit of Jupiter. The attraction of this large planet also, greatly disturbs it motions. It has long been a question with astronomers, whether the planetary spaces were a perfect void, or whether an ethereal medium of extreme tenuity, were diffused through them. Such a resisting medium could never be detected by its effect on the motions of the planets, but it might still be obvious on those of a comet: a feather, or tuft of down, might meet with sensible resistence in a medium which would not apparently affect the motions of a cannon ball. Encke's Comet has settled this question, and revealed to us the important fact, of the existence of a resisting medium in the planetary regions, the effect of which is to bring the comet at every revolution a little nearer to the sun, thus to increase its velocity, and finally to precipitate it upon that luminary. These considerations, as well as the frequency with which this body is presented to our notice, render it one of the most interesting members of the solar system.'—*Transcript.*

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A PROCLAMATION.

WHEREAS there is too much reason to believe that citizens of the United States, in disregard of the solemn warning heretofore given to them, by the proclamations issued by the Executive of the General Government, and by some of the Governors of the States, have combined to disturb the peace of the dominions of a neighboring and friendly nation: And whereas, information has been given to me, derived from official and other sources, that many citizens in different parts of the United States are associated, or associating, for the same purpose: And whereas, disturbances have actually broken out anew in different parts of the two Canadas:—And whereas, a hostile invasion has been made by citizens of the United States, in conjunction with Canadians and others, who, after forcibly seizing upon the property of their peaceful neighbor for the purpose of effecting their unlawful designs, are now in arms against the authorities of Canada, in perfect disregard of their own obligations as American citizens, and of the obligations of the Government of their country to foreign nations:

Now, therefore, I have thought it necessary and proper to issue this proclamation, calling upon every citizen of the United States neither to give countenance nor encouragement of any kind to those who have thus forfeited their claim to the protection of their country; upon those misguided or deluded persons who are engaged in them to abandon projects dangerous to their own country, fatal to those whom they profess a desire to relieve, impracticable of execution without foreign aid, which they cannot rationally expect to obtain, and giving rise to imputations (however unfounded) upon the honor and good faith of their own Government; upon every officer, civil and military, and upon every citizen—by the veneration due by all freemen to the laws which they have assisted to enact for their own government—by his regard for the honor and reputation of his country—by his love of order and respect for that sacred code of laws by which national intercourse is regulated—to use every effort in his power to arrest for trial and punishment every offender against the laws providing for the performance of our obligations to the other Powers of the world. And I hereby warn all those who have engaged in these criminal enterprises, if persisted in, that, whatever may be the condition to which they may be reduced, they must not expect the interference of this Government, in any form, on their behalf; but will be left, reproached by every virtuous fellow-citizen, to be dealt with according to the policy and justice of that Government whose dominions they have, in defiance of the known wishes and efforts of their own Government, and without the shadow of justification or excuse, nefariously invaded.

Given under my hand, at the city of Washington, the twenty-first day of November, in the year of our Lord one thousand eight hundred and thirty-eight, and the sixty-third of the Independence of the United States. M. VAN BUREN.

By the President:
JOHN FOSTER, Secretary of State.

Origin of the term 'Muslin.'—The city of Mosul, formerly the capital of Mesopotamia, stands upon the right or western bank of the Tigris, opposite the site of ancient Ninevah. 'All those cloths of silk or gold which we, the Venetrians (says Marco Paola) called muslins, are of the manufacture of Mosul.' It is not improbable that the city of Mosul, being at the time one of the greatest *entrepots* of the eastern commerce, may given the appellation to various productions of the loom conveyed from thence to the Mediterraneaa.

PUBLISHER'S NOTICE TO SUBSCRIBERS.

Subscribers for the Christian Register who are indebted for the paper for one year or more, are *earnestly* requested to forward us money. A great amount has accumulated in the hands of subscribers—more particularly out of the city. It is *pressingly* wanted at this time, and immediate attention to the subject will be very gratefully acknowledged by the publisher.

MARRIAGES.

In this city, at Trinity Church, on Monday, by Rev. Theodore Edson, Rev. Nicholas Hoppin, of Philadelphia, to Miss Elizabeth Mason, eldest daughter of Samuel D. Parker, Esq.

On Thursday evening, by Rev. Mr Ripley, Mr Charles A. Ballard to Miss Emily G. West, both of this city.

On Sunday evening, by Rev. Mr Barrett, J. Chickering, M. D. to Miss Caroline, daughter of the late Capt. William Ranney.

At Scituate, Mr M. B. Whiting, of this city, to Miss Aurelia Jenkins, of S.

At Sherburne, Mr Horace B. Claflin, of Worcester, to Miss Agnes Sanger, of S.

At New York, on the 12th inst. Stephen Thompson Mason, Governor of Michigan, to Julia Elizabeth Phelps, daughter of Mr Thaddeus Phelps, of N. Y.

DEATHS.

In this city, Mr Russell Smith, 33—an enterprising merchant of St Thomas, and formerly of Tiverton, R. I.

In this city, 12th inst. Mr Jonathan Chandler, 46; 13th, Susan Maria, youngest child of Mr Henry W. Mellish, 7; Mrs Emeline F. wife of Capt. John Hancock, 29; Mrs Sarah G. wife of Mr Justinian E. Holden, 34; Miss Frances Dehoa, 77; Mr Frederick Hogan Kowse, 48; Mrs Grace Greenleaf, widow of the late Deacon Jacob Hiler, 77.

In this city, Nov. 24th, Margaret Goodwin, only daughter of Mr D. R. Chapman, 6 yrs; Nov. 21st, Mr James Leman, 48.

In Milton, Nov. 24th, Mr Valentine O. B. Brown, 39; Mrs J. wife of Dr Amos Holbrook, 74.

In Brooklyn, N. Y. Dr Andrew B. Cooke, of the U. S. Navy, 46.

In Dorchester, 13th ult. of typhus fever, Alexander Clapp, 17; Rebecca Dexter Clapp, 21; and on the 17th, James Clapp, 19,—children of Capt. Wm. Clapp.

In West Cambridge, Col. Jeduthan Wellington, 88.

At Wolcott, New Haven County, Conn., on the 11th of November last, Mr John Benson, aged 103 years, and 4 months.

In Chelsea, Mr Joseph Head, 76.

In Newburyport, Mr Kirk Boott, of London, Eng. 75.

At Otisville, Orange county, New York, on Friday, the 2d inst., Captain Isaac Otis, Sr., in the 87th year of his age.

☞ *EDUCATION.* ☜

THE Winter Quarter at Milton Academy will commence on Tuesday, December 4th. The studies pursued are such as are usually attended to in academies and high schools.

Terms,—Tuition, Five Dollars per term; incidental expenses, 25 cents.

Good boarding may be obtained in the family of the Principal from $1 50 to $2 00 per week.

References—Dr A. Holbrook, Milton; Dr Gray, Roxbury; Dr Spooner, Dorchester; Hon. Abel Cushing and Samuel H. Babcock, Boston. 8tis d1

SYNOPSIS OF PHRENOLOGY; directed chiefly to the exhibition of the Utility and Application of the Science to the advancement of Social Happiness. With two plates. By Joshua Toulmin Smith.
For sale by J. H. FRANCIS,
d1 128 Washington street.

ENGLISH AND AMERICAN ANNUALS.
WEEKS, JORDAN & CO., 121 Washington st havs for sale—

ENGLISH ANNUALS.

Fisher's Drawing Room Scrap Book—quartro, embellished with 36 beautiful Engravings.
The Oriental Annual, bound in rich Turkey morocco, with 18 beautiful engravings.
The Friendship's Offering, bound in embossed leather, with 10 highly finished engravings.
Ackerman's Forget Me Not, bound in rich embossed goat skin, with 11 elegant engravings.
Buds and Blossoms, edited by Mrs Fairlie. Imperial, 4to, richly colored silk.
Finden's Tableau of the Affections, a series of Picturesque Illustrations of the Womanly Virtues—edited by Mary Russell Mitford.
The Keepsake with 12 engravings from the best English artists.
The Landscape Annual—Portugal.
The Juvenile Scrap Book, by Agnes Strickland, and Bernard Barton.

AMERICAN ANNUALS.

Religious Souvenir—edited by Mrs Sigourney.
Token—edited by S. G. Goodrich.
Gift—by Miss Leslie.
Christian Keepsake—by J. A Clark.
Christmas Gift from Fairy Land.—said to be by J. K. Paulding.
Violet—Youth's Keepsake—Juvenile Forget Me Not—Youth's Annual—Lilly—Keepsake, and others, for young persons.
Also a complete assortment of Miniatures, Books in fancy bindings, Poets, &c for Presents.

BECK'S CHEMISTRY. A Manual of Chemistry, containig a condensed view of the present state of the Science, with copious references to more extensive treatises, &c, intended as a text book for medical schools, colleges and academies; by Lewis C. Beck, M. D. Professor of Chemistry and Botany in New York City University, and in Rutger's College, New Jersey, &c. third edition, numerous wood cuts; just published, for sale by JAMES MUNROE & CO. 134 Washington st. d1

PARIS EDITIONS of Scott's Novels and Poetical Works, and Lockhart's Life of Scott; Byron's Works; Scotts Life of Napoleon; Pickwick Club; Letters of Elia; Hallam's Constitutional History, and History of the Middle Ages; Miss Edgeworth's Tales of Fashionable Life, &c &c. For sale at TICKNORS. d1

JUVENILE BOOKS. A great variety of new and useful Juvenile Books, suitable for the approaching holidays, for sale by JAMES MUNROE & CO., 134 Washington street. d1

BISHOP CHEVERUS.—In Press, and will be published in a few days, by JAMES MUNROE & CO—the Life of Cardinal Cheverus Archbishop Bordeaux by J. Huen Dubourg, translated from the French, by a citizen of Boston. Dec. 1

PRESCOTT'S HISTORY OF FERDINAND AND ISABELLA—New edition. CHAS. C LITTLE & JAMES BROW have this day published, 'History of the Reign of Ferdinand and Isabella, the Catholic." By William H Prescott. Fourth edition.

This new edition is ornamented with two additional beautifully engraved Heads, one of Columbus, from a picture by Parmigiano, in the Royal Gallery at Naples, and one of Gonzalvo de Cordova.

Copies constantly for sale in a variety of fine binding, at TICKNOR'S. d1.

COUNTRY STORIES, by Mary Russell Mitford—For sale at TICKNOR'S. d1

SCHOOL LECTURES. The sixth lecture in the course, will be delivered, at the Hall opposite the Savings Bank, in Tremont Street, on Wednesday Dec. 5, at 3 o'clock,—by Dr M. S. Perry. Subject, 'Physical Education.'

Teachers, parents, and the public generally, are respectfully invited to attend throughout the course.
G. F. THAYER—*for the Committee.*
Nov. 24.

ENGLISH BOOKS.—Just received by JAMES MUNROE & CO., 134 Washington street,
Shakespeare's Plays, with Life by Hafness
The Book of Gems, 2 vols 8vo
Sonnets by Edward Moxon
Heath's Shakspeare Gallery
Campbell's Philosophy of Rhetoric
Poole's Testimony of St Cyprian against Rome
England under Seven Administrations—by A. Fonblanque
Bible Narrative, arranged in the words of the authorized version, &c
Roscoe's Life of Lorenzo de Medici, with a memoir of the author
Gray's Bard Illustrated
Glossary of Architecture, 400 cuts
Smith's Wealth of Nations, with a Life by Gardiner
Dumesnil's Latin Synonymes, translated
Saunders's Portraits and Memoirs of the Reformers
Leightons Works, by Aikman, 1 vol
Kants Critic of Pure Reason
Memorials of Myles Coverdale
Hancock on Common Roads and Steam Carriages
Lambs Prose Works—do Poetical Works—do Letters
Mirabeau's Letters on England
Mrs Jamiesons Romance of Biography
Dictionary of Painters, Sculptors, Engravers &c
Mitfords History of Greece, continued to the death of Alexander the Great, by R. A. Davenport
Grier's Mechanics Pocket Dictionary
Southeys Essays, 2 vols
Stanley Tales
Spiritual Honey from Natural Hives
The Peerage of England, exhibiting the present state of each Peer, by N. H. Nicholas, FRS
Aikin's Letters from a Father to his Son
Jamiesons Mechanics of Fluids
The Book of Thoughts &c &c n24

NOTICE.

THE second quarter of Mr and Mrs B. KENT'S Day and Boarding School for Young Ladies, will commence on the 3d of December—Monday after Thanksgiving.

Terms, for Board or Tuition, made known on application to them at their residence in Roxbury, corner of Zeigler and Warren streets, or to Rev. E. S. Gannett, or Mr G. F. Thayer, Teacher, in Boston. n24 5tisp d1

MR G. H. PIERCE has opened an Academy in Somerset Street, in the second building on the left from Beacon-street, to instruct in the common and higher branches, and to prepare Young Gentlemen and Lads for College or Mercantile pursuits.

Parents are invited to call at the rooms. Reference to Gentlemen of the first respectability.
nov 17 1stf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.
Painting in Water Colors, $6 a quarter.
Drawing taught to all the School without additional charge.
Any one branch other than Music, $10 a quarter.
Expense of Fuel arranged amongst the pupils.
Teacher of Music, Charles Zeuner, President of the Handel Haydn Society, Boston.
Teacher of Modern Languages, L. de Mariotti, University, Parma.
Teacher of Drawing, Painting, and Assistant Principal, Mrs. Mack.
Competent Young Ladies assist in various branches, one of whom, at least resides in the family of the Principal.

D. MACK, *Principal.*
Cambridge, Nov. 10th, 1838. nov 24

ANNUALS for 1839.—Finden's Tableaux of the Affections, 12 plates, imperial 4to, morocco.
Buds and Blossoms, by Heath, 10 plates, royal 4to, watered silk
Beauty's costume, 12 plates, rich watered silk
Fisher's Drawing Scrap Book, by L. E. L., 36 plates, royal 4to
The Oriental Annual, 18 plates, 8vo, morocco, elegant
Friendship's Annual and Winter's Wreath, 10 plates 12mo, morocco, elegant
Forget Me Not, by Shoberll, 11 plates, 12mo, morocco, elegant
The Waverley Keepsake, 60 plates, 4to, arabesque
Italy, France and Switzerland, by Harding and Prout, 48 fine plates
Fisher's Juvenile Scrap Book, 8vo, 36 plts, morocco
The Byron Gallery, 8vo, 36 plates, morocco
The Keepsake, a splendidly illustrated volume, silk
Jennings's Landscape Annual, with beautiful plates, bound in morocco
The Token, edited by S. G. Goodrich, bound in rich cloth, with fine plates
The Gift, edited by Miss Leslie—the most elegant annual of the year
The Violet, edited by Miss Leslie—a very beautiful Juvenile annual
The Christian Keepsake, with many rich plates
The Religious Souvenir, edited by Mrs Sigourney
The Juvenile Keepsake, &c &c
Just received by H. P. NICHOLS & Co.
n24 147 Washington street.

SCHOOL BOOK AND STATIONARY STORE.—S. G. SIMPKINS, 79 Court, corner of Brattle street, Boston, keeps constantly for sale a general assortment of School and Juvenile Books, Stationery, and Account Books.

Also,—Ladies' and Gentlemen's Pocket Books, Wallets, Portfolios, Tooth Brushes, Rodgers's Penknives, &c. &c. n17

CHURCH LAMPS.

BRONZED CHANDELIERS, with from 3 to 12 lights. Pulpit Lamps of a variety of patterns. Also a general assortment of Astral, Mantel and Reading Lamps. For sale by
HARRIS & STANWOOD, 29 Tremont Row.
nov. 3. is8w

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.
jan 13 1stf

POETRY.

FOR THE REGISTER AND OBSERVER.

RELIGION.

From hallowed shrines let fragrant incense rise,
In wreathing volumes to the azure skies,
And speak the grateful homage of the soul,
When man would own his Maker's high control.

But costly spices on the marble mound,
Or perfume scattered on the humbler ground,
Or prostrate heads, or bended knees alone,
Find no acceptance at the heavenly throne.

'T is the pure heart, devoted and sincere,
Bowing in grateful love and holy fear,
The upturned eye, and the imploring gaze,
The heart-felt prayer, and joyous songs of praise:

'T is the firm faith, and actions free from guile,
The mind exempt from thoughts which may defile,
The strict obedience to our Maker's laws,
That prove the vot'ry of Religion's cause.

A. R. P.

(From the Philadelphia Herald.)

The following beautiful lines, written by Henry W. Hemans, son of Mrs Hemans, we do not remember ever to have seen in print. They will be found to contain much of that beauty and pathos which have thrown such a witchery around the poetry of his gifted mother.

They ask me why I do not weep?
They say my love was chill,
Oh! think not sorrow is not deep
Because its voice is still;
The secret pang—the smothered sigh,
Corrode the heart, but shun the eye.

It was not beauty's power that moved
This fond heart to adore!
I loved her not as others loved,
And yet I loved her more.
For though her outward form was fair,
Within was beauty far more rare.

And yet I scarcely ought to mourn
The spirit early flown,
Ere the soft heart by anguish torn,
Affliction's blight had known,
For I 'm in tears, and she at rest,
The sufferer cannot weep the blest.

She sleeps where in the balmy air
The perfumed wild flowers wave;
And violets spring in garland fair
Around her hallowed grave,
And waft their sweet, their living breath,
Around the silent couch of death.

And often at the evening's close
I seek that lonely tomb,
To tend a solitary rose
That blossoms o'er her bloom:
A graceful emblem of the dead,
As pure and bright as swiftly fled!

(From the Colonization Herald.)

ON VISITING THE PENNSYLVANIA INSTITUTION FOR THE BLIND.

Star of the sightless! ne'er or dale,
Nor blushing flowret bathed in dew,
Nor rosy morn, nor moonbeam pale,
Nor yon broad arch of living blue,
Nor face of kindred love they view,—
But thou, with heaven-enkindled ray,
The gold of intellect doth strew
For Nature's cold neglect to pay:—

Dost paint them where 'mid fields of thought
Proud forests wave, and streamlets flow,
And plants spring up, with perfume fraught,
And never-fading blossoms blow,—
Dost lead them where in pastures green,
The lamb, though blind, securely feeds,
While crystal fountains gush between,
With music through the whispering reeds?

Star of the sightless! be thou blest!
God hold thee in thy cloudless sphere,
Till onward, toward the realm of rest,
Lured by thy teachings kind and dear,
Uncounted souls forget their wo,
Unfold a pinion, pure and bright,
And from their darkling path below
Ascend to everlasting light. L. H. S.

[From the National Intelligencer.]

SEXTON, SPARE THAT GRAVE.

While sojourning, a few years ago, in a neat little village in New England, I visited one evening, the burialplace of its dead, which lay near the church, and was filled with 'many a mouldering heap,' and the humble memorials of those who had left the 'warm precincts of the cheerful day.' A fine Babylonian willow waved its drooping branches over an humble grave, which seemed to have been long tenanted and neglected. The sexton, with mattock and spade, was preparing to excavate a last resting place for one who had just departed this life, and appeared to be ready to re-open the grave to which I have alluded, when a gentleman of prepossessing appearance, and advanced in years, came up to the sexton, and desired him to seek some other spot, as the grave he was about to violate contained the loved remains of his mother and son, a beautiful boy, who had died in his sixth year, about twenty years before. This incident suggested the following lines:

Sexton! spare that grave,
Touch not a single clod!
There let the wild grass wave
Forever o'er that sod.

Sexton! my Mother sleeps
In that neglected spot;
The willow o'er it weeps,
I pray thee touch it not.

'T was my loved Father's hand
That placed it near her grave;
Then, sexton, let it stand,
And long in sadness wave.

Long years have passed away,
By gloom and care oppressed,
Since that dark, cheerless day
When she was laid to rest.

For she who soothed my woes,
And lulled my cares to sleep,
Shall still in peace repose,
Though I am left to weep.

And there my beauteous boy,
Whose pale and noble brow
Once glowed with love and joy,
There, too, reposes now.

His dust has mingled long
With hers he loved so well,
Whose evening prayer and song
Could each young care dispel.

Sexton, I love the spot,
And that old willow tree;
Your spade shall harm it not,
No, harmed it must not be.

National Inteligencer.

MISCELLANEOUS.

The oldest living fruit tree of New England, is probably one planted by Governor John Endicott, on his farm in that part of the ancient territory of Salem, now Danvers. Tradition has connected the planting of this patriarch of the orchards with the foundation of the town of Salem, in 1628. As the land which has been overshadowed by its branches for two centuries, was not granted to Endicott until July 3, 1632, it is probable that the period when it entered into possession of the spot it has occupied so long was somewhat later. A year, at least, must have passed before the forest could have been cleared away, and the soil prepared for the reception of fruits. It is therefore probable, that it was set in 1633 or 1634.

The tradition of the family of the first governor of Massachusetts, is, that the tree was imported. The emigrants to New England, were well informed by their experience as cultivators in their native land, of the benefit of the accelerating progress of transplanting, and they could not fail to perceive that its application would aid in the formation of orchards on the fields of the new world, as it had done on those of the old continent. Doubtless Endicott would have availed himself of the usual means of anticipating the slow course of vegetation, by bringing from the nurseries of Europe, to his plantation, trees of such advanced age as to yield their productions early, instead of waiting a quarter of a century until the seeds should give the increase of new fruit. Considering the tree as transplanted at the age of five years, it would be coeval with the settlement of Salem, the oldest town of the Massachusetts colony.

The late Doct. Bently, in a letter to President John Adams, refers to a memorial of antiquity to fix the age of the pear tree. October 1, 1809 he writes thus:

'The tree is near the site of the first mansion of the Governor, and the land and tree always have been and now (1809) are, the property of his direct heirs, being in the possession of Mr. John Endicott, nearly four score years of age, and of the sixth generation. To ascertain its age, near it, stood a dial, which was fixed upon a pedestal, which, the governor said, bore the age of the tree. That dial has been for years in my possession. It is in copper, square, horizontal, three inches, a very fair impression, and in the highest order. It was marked '*William Boyer, London, Clock-maker, fecit, I,* 1630. *E.*,' the initials of the Governer's name.'

In 1796 the same faithful antiquarian visited the Endicott farm and thus describes the appearance of the tree:

'It now bears the name of the *Endicott Pear*, but in the family *the Sugar Pear*. This is the tree which stood not far behind the dial, and has its age reported from it. It is in front of the site of the house, and rises in three trunks from the ground, and is considerably high. It is much decayed within at the bottom, which gives it the appearance of three trunks: but the branches at top are sound.'

The first of the following interesting notices of the condition of the tree in 1837, was furnished by the lineal descendants of Gov. Endicott: the second and the drawing, from which the cut at the head of this article has been made, were prepared by the Rev. John Lewis Russel.

'*Account of the present condition of the Endicott Pear Tree.*'

'This 'Old Pear Tree' is situated on the southern side of a gentle slope of land, and sheltered by it, in some measure, from the piercing northerly and northwest winds, in what was once the garden of Gov. Endicott. The surrounding soil is a light loam, with a substratum of clay. Its appearance, at this time, (November, 1837,) is rather dwarfish, being only 18 feet high, and 55 feet in the circumference of its branches. The trunk exhibits all the marks of extreme old age, being entirely hollow, and mostly open on the south side, with just sufficient bark to convey sap to the branches. It is 7 feet 4 inches in circumference near the roots, and is divided into three parts; two of which are connected, to the height of about 18 inches; the other is entirely distinct, from the ground upwards. There is bark only on the outside of these divisions until they reach the height of 7 or 8 feet, where they are completely encircled with, and form distinct limbs, with numerous lateral branches, all of which appear in a perfectly sound and healthy state. Two suckers have sprung up from the roots, one on the northeast, and the other on the southwest side, each 10 or 12 feet in length, and I presume it is known, that this tree has never been grafted, but is natural fruit.'

'No doubt the dilapidated condition of the trunk is owing, in some measure, to the want of care during the most part of two centuries of its existence, being situated in an open field, without any protection, and often browsed by cattle, and injured by storms. This patriarch, within the last forty years, has often suffered severely from easterly and southerly gales. In October, 1804, it was nearly laid prostrate, being shorn of all its branches, and its trunk split and divided in the manner before spoken of. In the heavy gale of September, 1815, it was again doomed to a similar fate; almost all its limbs at that time were either split or broken, and it appeared doubtful, for some time, if it would ever recover but such was its wonderful tenacity of life, that it rose again, phœnix like, as it were, from its very ashes. At this time, the soil was loosened about its roots, and, for the first time since its introduction into this country, there was a large quantity of manure spread around it. About the year 1823 it was protected by a fence, to prevent the cattle from injuring it. It continues to produce fruit yearly, and the average quantity for several years past has been about two bushels.'

Mr. Russel's description.

'The Endicott Pear Tree is evidently of great age. Its main trunk is entirely hollow, and much shattered. About a foot from the ground it divides into two distinct stems, which, although mere shells, yet have produced exceedingly strong limbs. The actual thickness of live wood on the main branch, which faces the west, does not exceed six inches. The eastern branch is much sounder, and supports the greater part of the spray, which denoted the power of producing an abundance of fruit.—Preceeding from the root are two suckers, of nearly the same size, one on the eastern, and the other on the western side of the tree, and which are not more than 15 or 20 years old. No perceptible difference can be discovered between them and the tree itself, by comparing the wood. This seems to denote the fact of the tree being a seedling variety. Indeed, its rude and spiny character seems to denote a native of the soil. If imported by Governor Endicott, which is according to family tradition, it must have been a seedling variety, and not grafted, none of the usual appearances of a grafted tree being visible.'

'Its general form is low and spreading, about twenty feet high, and nearly the same in extent of branches. The circumference of the stem near the ground, is seven feet and five inches.'

Some of the Pears from this venerable tree were exhibited at the table of the Worcester Agricultural Society at the last Cattle Show. They were of moderate size and of pleasant flavor, although not bearing advantageous comparison with the delicious fruits introduced by modern cultivation.—*Worcester Ægis.*

THE LOAD OF COALS.

As I stood looking out of my window, a cart of coals stopped at the door of the opposite house. It was drawn by two bony awkward-looking horses, who had come along in such a slovenly sleepy pace, and stopped, when the driver called to them, in such odd positions, that, though sorry to see how poor and jaded they seemed, I could not help smiling at them. The first had one front leg and a hind one stretching out, as if he was still going on, and the shaft-horse stood with both fore feet projecting out and wide apart, as though he had pulled back suddenly.

As I looked at the horses, one of the men unfastened the pin of the cart to tilt it up, and the other went behind to pull it down; the man behind jumped out of the way, and down came the coals, with a noise that would have made me jump too, had I not been prepared for it. The cart fell back with a sharp rattle upon the shafts, and the last horse, as he moved on, playfully bit at the back of his companion.

One of the men, and a boy, presently set to work to get the coals in at the cellar window and I really thought it a work that required some patience, for when they had walked backward and forward more than twenty times, the heap of coal did not appear much less. In less than an hour, however, when I looked again, the heap was all cleared away.

As I stood thinking what a comfort it was to have a good stock of coals in the cellar, for the days were getting somewhat winterly, a poor woman came by with a basket on her arm, which was partly covered by an old gray cloak. No sooner did she see the place where the coals had been, than she began carefully to pick up the little bits that were scattered here and there, and put them in the corner of her basket. I saw it was with some difficulty that she stooped, and the little bits that lay about were so small, that they scarcely seemed worth the trouble of picking up. The poor woman, however, thought otherwise, for she did not go away untill she had carefully looked over the patch of coal-dust, and secured all the bits she could find.

'Alas,' thought I, as I turned to my comfortable fire, 'have I been warm all day, and never once looked at my fire with a grateful heart? never once remembered the coals in my cellar with thankful feelings, while this poor woman is glad to obtain such bits as I should not deem worth picking up? How little do I deserve the comforts I enjoy. It becomes me to ask God, for Jesus Christ's sake, to make me more mindful of other's wants, and of my own mercies.'

'Not more than others I deserve,
Yet God his given me more.'

Child's Companion.

The following interesting and singular compilation of the number Seven in the Scriptures, may furnish an agreeable morceau to some of our Readers.

In six days creation was perfected, and the 7th was consecrated to rest. On the 7th of the 7th month a holy observance was ordained to the Children of Israel, who feasted 7 days, and remained 7 days in tents—the 7th year was directed to be a Sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand Jubilee—every 7th year the land lay fallow; every 7th year there was a general release from all debts, and all bondsmen were set free. From this law may have originated the custom of binding young men to 7 years apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years—every 7th year the law was directed to be read to the people—Jacob served 7 years for the possession of Rachel, and also another 7 years for Leah—Noah had 7 days warning of the flood, and was commanded to take the fowls of the air into the ark by 7s, and the clean beasts by 7s. The ark touched the ground on the 7th month; and in 7 days a dove was sent: and again in 7 days after. The 7 years of plenty, and the 7 years of famine, were foretold in Pharaoh's dreams, by the 7 fat and the 7 lean beasts; and the 7 ears of full corn, and the 7 ears of blasted corn. The young animals were to remain with the dam 7 days, and at the close of the 7th to be taken away. By the old law, man was commanded to forgive his offending brother 7 times; but the meekness of the last revealed religion extended his humility and forbearance to 70 times 7 times. 'If Cain shall be revenged 7 fold, truly Lamech 70 times 7.' In the destruction of Jericho 7 priests bore 7 trumpets 7 days. On the 7th they surrounded the walls 7 times, and after the 7th time the wall fell. Balaam prepared 7 bullocks and 7 rams for a sacrifice. 7 of Saul's son's were hanged to stay a famine. Laban pursued Jacob 7 days journey. Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness. David in bringing up the ark, offered 7 bullocks and 7 rams. Elijah sent his servant 7 times to look for the cloud. Hezekiah in cleansing the temple, offered 7 bullocks and 7 rams and 7 he-goats for a sin-offering. The children of Israel, when Hezekiah took away the strange altars kept the feast of unleavened bread 7 days, and again other 7 days. King Ahasuerus had 7 chamberlains—a 7 days feast—sent for the Queen on the 7th day; and in the 7th year of his reign she was taken to him. Queen Esther had 7 maids to attend her—Solomon was 7 years building the temple, at the dedication of which he feasted 7 days. In the tabernacle was 7 lamps—7 days were appointed for an atonement upon the altar, and the Priest's son was ordained to wear his father's garment 7 days. The children of Israel ate unleavened bread 7 days. Abraham gave 7 ewe lambs to Abimelech as a memorial for a well—Joseph mourned 7 days for Jacob. The Rabbins say, God employed the power of answering this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word which signify 7—whence Hannah, his mother, in her thanks says, 'that the barren had brought forth 7.' In scripture are enumerated 7 resurrections, the widow's son by Elias, the Shunamite's son by Elisha, the soldier who touched the bones of the prophet, the daughter of the ruler of the synagogue, the widow's son of Nain, Lazarus, and our blessed Lord.—Out of Mary Magdalene was cast 7 devils. The Apostles chose 7 deacons. Enoch, who was translated, was the 7th after Adam and Jesus Christ the 77th in a direct line. Our Savior spoke 7 times from the cross, on which he remained 7 hours; he appeared 7 times; after 7 times 7 days sent the Holy Ghost. In the Lord's Prayer are 7 petitions, expressed in 7 times 7 words, omitting those of mere grammatical connexion. Within this number are contained all the mysteries of the Apocalypse, revealed to the 7 churches of Asia; there appeared 7 golden candlesticks, and 7 stars in the hand of him that was in the midst; 7 lamps being the 7 spirits of God. The book with 7 seals—the lamb with 7 horns and 7 eyes—7 angels with 7 seals—7 kings—7 thunders—7 thousand men slain. The Dragon with 7 heads—7 angels bearing 7 phials of wrath. The vision of Daniel was seventy weeks. The fiery furnace was made 7 times hotter for Shradrach, Meshach, and Abednego—Nebuchadnezzar ate the grass of the field 7 years. The elders of Israel were 70. There are also numbered 7 heavens, 7 planets, 7 stars, 7 wise men, 7 champions of Christendom, 7 notes in music, 7 primary colors, 7 deadly sins, 7 sacraments in the Roman Catholic Church—the 7th son was considered as endowed with pre-eminent wisdom. The 7th son of a 7th son is still thought by some to possess the power of healing diseases spontaneously. Perfection is likened to gold 7 times purified in the fire; and we yet say, 'you frighten me out of my 7 senses.' Anciently a child was not named before 7 days, not being accounted fully to have life before that periodical day. The teeth spring out in the 7th month and are shed and renewed in the 7th year, when infancy is changed into childhood. At thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts—at four times 7 man is in the full possession of his strength—at five times 7 he is fit for the business of the world—at six times 7 he becomes grave and wise or never—at 7 times 7 he is in his apogee, and from that time decays. At eight times 7 he is in his first climateric—at nine times 7, or 63, he is his grand climacteric, or year of danger—and ten times 7 or three score years and ten, has by the Royal Prophet been pronounced the natural period of human life. There were 7 chiefs before Thebes. The blood was to be sprinkled 7 times before the altar—Namaan was to be dipped 7 times in Jordan—Apuleius speaks of dipping the head 7 times in the sea for purification. In all solemn rites of purgation, dedication, and consecration, the oil or water was 7 times sprinkled. The house of wisdom in Proverbs, had 7 pillars.

A very curious mode of trying the title to land is practised in Hindostan. Two holes are dug in the disputed spot, in each of which the plaintiff and defendant's lawyers put one of their legs, and remain there till one of them is tired, or complains of being stung by insects, in which case his client is defeated. In this country, it is the client, and not the lawyer, who puts his foot into it.

We learn from Norway, says a letter dated Copenhagen, 22d November, that the specimens of natural history collected at Spitzbergen and in the North by the French scientific expedition is much greater than from its short stay, the geographical position and the soil of this part of the globe, warranted. Among them have been found families of animals and plants hitherto unknown.

A MISTAKE CORRECTED.—An orator holding forth in favor of 'woman, dear divine woman,' concluded thus: 'Oh my hearers, depend upon it nothing beats a good wife.' I beg your pardon,' replied one of his auditors, 'a bad husband does.'

BOILED TOOTH.—A boy named Havard, living at Crickhowell, had a tooth extracted; he returned home, boiled it a quarter of an hour, and replaced it. It is now as useful as ever. A recipe to that effect appeared in an newspaper some time ago.

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